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ABSTRACT

As a part of the Final Report of the National Study of American Indian Education, this study was conducted at the Prairie Island Indian Reservation located in southeastern Minnesota. The document presents a historical background of the small peninsula (approximately 10 miles long and 2 miles wide) and its inhabitants, the Sioux Indians, which number approximately 25 families (1969). Data were obtained by interviews and questionnaires. Persons interviewed included Indian parents, Indian students, non-Indian students, townspeople, teachers, and school administrators. Factors investigated included low achievement, poor school attendance, and the prevailing attitude of the Indian students and their parents toward education. In conclusion, the document lists 8 tentative recommendations reached through this study, with an overriding theme of an improved communication across intercultural barriers. Appended are data regarding legislation for the Indians, statistics on education of the Indians, and scholastic records of Indian students in the study. (EL)

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PUBLIC EDUCATION OF THE PRAIRIE ISLAND SIOUX:
AN INTERIM REPORT

by
Arthur M. Harkins
I. Karon Sherarts
and
Richard G. Woods

THE NATIONAL STUDY OF
AMERICAN INDIAN EDUCATION

Series I
No. 10

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NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

The attached paper is one of a number which make up the Final Report of the National Study of American Indian Education.

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The Final Report consists of five Series of Papers:

I. Community Backgrounds of Education in the Communities Which Have Been Studied.

II. The Education of Indians in Urban Centers.

III. Assorted Papers on Indian Education--mainly technical papers of a research nature.

IV. The Education of American Indians--Substantive Papers.

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This University of Minnesota project is one component of the National Study of American Indian Education, directed by Professor Robert J. Havighurst of the University of Chicago. It is funded by the United States Office of Education.

Readers familiar with the public education of Prairie Island Sioux people, and who wish to respond in any way to this Interim Report, should call Professor A. M. Harkins at (612) 373-3996, or write to him at 139-D Burton Hall, University of Minnesota, Minneapolis, Minnesota.

TABLE OF CONTENTS

Background Information.. 1

The Prairie Island Reservation.. 2

The Red Wing Community.. 7

Red Wing Public Schools... 8

1964 Conference on Indian High School Dropouts................................15

A Brief Review of Burnside Student Data.......................................23

The Burnside Teachers...30

Red Wing Indian High School Students..35

Red Wing High School Teachers...40

"Influential Persons" at Red Wing High School.................................47

"Influential Persons" in the Red Wing School District.........................53

Prairie Island Indian Parents...60

Tentative Conclusions from the Data Summaries.................................69

APPENDICES

APPENDIX I: SOME ACTIONS OF CONGRESS PERTAINING TO THE PRAIRIE ISLAND COMMUNITY IN MINNESOTA

APPENDIX II: CONSTITUTION AND BYLAWS OF THE PRAIRIE ISLAND INDIAN COMMUNITY IN MINNESOTA

APPENDIX III: DATA USED FOR PREDICTION OF ENROLLMENTS-RED WING AREA

APPENDIX IV: INTEREST IN HIGHER EDUCATION

APPENDIX V: EDUCATIONAL POLICIES

APPENDIX VI: RED WING HIGH SCHOOL COURSE OF STUDY

APPENDIX VII: SCHOOL-COMMUNITY RELATIONS

APPENDIX VIII: ACADEMIC RECORDS, 1963-1964

APPENDIX IX: RECOMMENDATIONS CONCERNING INDIAN DROPOUTS

APPENDIX X: RESOLUTION OF CONFERENCE

APPENDIX XI: ACADEMIC RECORDS, 1963-1966

Background Information

When the Chippewa assumed control of northern Minnesota, Indian people of Sioux heritage retreated westward into the Dakotas and southward into the area around the Minnesota River. By treaty, the Sioux of southern Minnesota ceded their lands and were granted new lands bordering the Minnesota River. In 1862, the Sioux rose in rebellion against the surrounding settlers, and for this the United States government attempted unsuccessfully to remove them to the Dakota Territory. Today, the non-urban Sioux Indian populations in Minnesota are distributed as follows:

Upper Sioux -- Granite Falls area

1. Wahpeton Bands of Belle Plain and Carver
2. Wahpeton Bands of Lac qui Parle
3. Sisseton Bands of Cottonwood River, Swan Lake, and Traverse des Sioux
4. Sisseton Bands of Big Stone Lake and Lake Traverse

Lower Sioux -- Morton and Prior Lake area

1. Mdewakanton Bands and Old Sioux Villages along the Mississippi
2. Wahpekute Bands near Faribault (non-existent)
3. Prior Lake Community
4. Santee, Flandreau, Sisseton, and Wahpeton Bands

Prairie Island Sioux -- Red Wing and Hastings area

1. Mdewakanton Bands formerly of Hastings, Red Wing, Kaposia, St. Paul
2. Mdewakanton Bands of Winona, Wabasha
3. Wahpekute Bands
4. Santee, Flandreau, Sisseton and Wahpeton Bands

In the mid-1960s, the non-urban Sioux population of Minnesota consisted of about 140 people on the Lower Sioux Reservation, 57 on the Upper Sioux Reservation, and 75 at the Prairie Island Reservation. Land holdings are distributed as follows: Upper Sioux, 745 acres; Lower Sioux, 1742 acres; and Prairie Island Sioux, 533 acres. Each of these communities possesses a council which handles the affairs of the reservation.

One of the more bloody Indian wars in the United States was fought by the Sioux populations residing in southern Minnesota during 1862. A background of events disadvantageous to these Indians produced an emotional climate in which the death of two white men on August 17, 1862 acted as the necessary and sufficient spark of revolt. By August 18, the pent-up feelings of some Minnesota Sioux could no longer be controlled and violence followed, during which several hundred white people and many hundreds of Indians were killed or wounded. According to many Indians and whites, the causes of the famous "Outbreak of 1862" seemed obvious. The federal government, it was alleged, had failed to carry out its obligations to the Indian people. Critics maintained that the outbreak was symptomatic of the government's unwillingness to respect treaty obligations; to its tendency to appoint malleable Indian "political" leaders; to its poor handling of annuities; and to its failure to control unprincipled white behavior toward Indians (e.g., where whiskey sales, the treatment of Indian women, certain diseases, and the like were concerned). Some of the resentment toward the federal government and the white man remains among the southern Minnesota Sioux Indians to this day.

The Prairie Island Reservation

In 1969, the Prairie Island Sioux community was composed of only twenty-five or so Indian families, most living near or below the poverty line. These 75 to 100 Indian people comprise only a tiny fraction of the state's estimated 32,000 Indian residents, most of whom are of Chippewa (Ojibwa) heritage. The populations of Prairie Island, Lower Sioux, and Upper Sioux total only about 300 people.

All three of these small Sioux reservations were established after 1886. Following the Sioux uprising of 1862, an attempt was made by the U. S. government to remove all the Sioux Indians from the state, but in 1886 Congress, recognizing that a number of Sioux either still remained in Minnesota or had returned to the state, decided to appropriate funds to purchase land for these landless Minnesota residents (see Appendix I). The Sioux bands represented in Minnesota did not have any recognized chiefs, either hereditary or honorary, at that time.

Prairie Island Reservation is located on the west bank of the Mississippi River, about ten miles northeast of Red Wing in Goodhue County. The reservation was begun under the Indian Reorganization Act of 1934. A constitution and bylaws (see Appendix II) were approved by the Secretary of the Interior on June 20, 1936. The reservation also has a Corporate Charter dating from July 23, 1937. The total land under reservation jurisdiction is approximately 533 acres, all but twenty of these classified as farm land. Reservation lands were never allotted to individual members. Land has been assigned to eligible members for their homesites, and most of the assignment holders receive a crop share rental from the renting of their assignments. There is no adequate employment available immediately adjacent to the reservation although some Prairie Island Sioux may be employed in the construction of the new Northern States Power company atomic generating site located nearby. The reservation members have sought employment in the past on nearby farms and in the surrounding communities. There are no government-owned buildings or federal employees stationed on the reservation, and there has been little activity under the Economic Opportunity Act of 1964.

Isle Pelee, the French name for Prairie Island, is about ten miles long and has an average width of two miles. It is a flat and sandy peninsula between the Mississippi and the Vermillion Rivers. From the earliest time of which there is any record, it was a habitation of the Indians, probably because of the fishing and hunting advantages found there.[1] The early French fur traders and Sioux Indians on the island were friendly. Both parties were satisfied with fur and bead trading. During the nineteenth century, westward-moving settlers and their government forced the Sioux further west through a series of treaties, the most important of which was signed in 1851 at Traverse des Sioux.[2] Most of the Prairie Island band settled on the Santee reservation in Nebraska. As time went on, the Indians became homesick for Prairie Island, left the Nebraska reservation, and came back home. The post-war settlement of Prairie Island occurred between 1868 and 1884.[3] The government allowed the few families to remain on Prairie Island and in 1886 provided five thousand dollars to help the Prairie Islanders settle. Since then the federal government has bought land for the Indians at various times and in 1962 owned about five hundred acres of Prairie Island.

In 1962 most Prairie Islanders were living in homes built by the government in the 1930's. They were simple one-story structures that contained two or three homes. Of the twenty homes which housed the Indians living on Prairie Island, only one family had an indoor water pump -- the other families had outside pumps or got their water supply from their neighbors. Toilets were outside. Not one family had indoor bathroom facilities. Stoves burned either wood or oil. Many of the Indians had to sleep together because of a limited number of rooms. As soon as one house needed fixing, some families moved to another less in need of repair.

Since earlier days a BIA housing project has resulted in ten new homes and two or three remodeled ones. One Prairie Island Indian woman commented on the project in this way:

> It was about time they were given a new dwelling. How they were selected for the new homes I don't know, but the Indians had it coming. They have been in for over a year, and . . . they have kept them up very well. They are very happy . . . they are warm and they are dry.

Prairie Islanders depend heavily on Goodhue County Welfare to live. In 1961 the county spent about sixteen thousand dollars in the Indian community. In 1962 Goodhue County, along with other Minnesota counties, started a work-for-aid program in which Prairie Islanders shared. One such project involved renovating the old school and making it serviceable as a community center. The community house project was set up to make it easier for the Indians to fulfill their county obligations than to drive to Red Wing for road work.

In the autumn of 1961, the local county welfare director relocated five Prairie Island families in Minneapolis for factory work. They settled in a deteriorating district where most of the people were either Black or Indian. Apparently, these Prairie Island Indians had no difficulty in being accepted into this section of the city.

Goodhue County records indicate that the first school building was erected in 1873 and was called the Lower Island School.[4] The unorganized territory covered seven and one-half sections of land in which twenty families were settled. Since the Indian territory was unorganized, the county superintendent and county treasurer formed the school board. The school received federal aid based on the number of children and on average daily attendance. The first census in Goodhue County in 1919 showed seventeen Indian children in the school. Apparently, they were not good students and attendance was poor. Most of the children left school after completing the eighth grade.[5]

Consolidation with the all-white Burnside district took place in 1953. Two or three years of preliminary transition work had preceeded this. Public meetings were held in which Burnside parents indicated their disfavor with the consolidation plan; the parents did not want the Indians attending school with their white children. However, a Burnside building program was started and the district was bonded to the fullest extent possible. Because of insufficient funds for this work, local whites had little choice, and the Indians were brought in with a "package deal". The "package deal" included a number of other districts which would bring funds to help complete and operate the school. A teacher involved in the consolidation stated that "everything went smoothly and it did the Indians a world of good. They dressed better, washed oftener, and attended school more frequently." A study of 1961 data showed that lack of attendance was a major problem with Prairie Island Indian children. One Indian boy missed sixty-six days of school in a single year. An informant stated that poor attendance stems from the attitudes of the Indian parents: "The parents will work if there is nothing else to do. They will send their children to school when the children have nothing else to do." An absence from Burnside School usually requires a written excuse from parents. Excuses brought to school by an Indian primary boy were the following:

______ can't come to school because on kind of storme.

______ is not felling too well Sunday and Monday so we didn't send him to school.

______ has miss the bus Monday his put on the overshoe.

______ is acking leg yesterday so he stay home.

______ can't be on the road yesterday the snow bank was bad.

> We were invited to a party yesterday in Minneapolis so I had to keep the children home so they could go along.
>
> Friday they miss the school bus because the snow is too deep for him.
>
> We didn't send ______ to school Monday because it's too cold for him to be on the road.
>
> ______ is going stay tomorrow he going to Mpls with me to buy shoe.

Because of poor attendance and other difficulties the Indian children fall in the "average" and "slow learning" groups. As the child progresses through school, absences usually increase and school work becomes more difficult; consequently, the Indian child finds that staying home from school offers one solution to his dilemma. The poor academic work often results in the repetition of a grade. In 1962, fifty per cent of the Indian children were retained at some time in the elementary grades.

CUMULATIVE 1961 DATA ON BURNSIDE SCHOOL INDIAN PUPILS

Grade	Age	Sex	I.Q.	Average Days Absent	Children in Family	Speech Therapy	Parent's Occupation	Learning Level
2	7	M	96	17	7	x	drum-making	slow
2	7	F	74	44	6	x	none	slow
3	9	F	--	35	6	x	none	slow
3	8	M	105	19	7	x	none	average
3	8	F	82	42	6	x	none	slow
3	9	M	89	24	4		none	average
3	8	F	107	29	7		Honeywell*	average
4	11	M	89	40	6		none	slow
4	9	F	100	15	7		Honeywell*	average
5	10	F	100	10	7		none	average
5	11	M	113	30	4		none	average
5	12	F	84	33	8		none	slow
6	12	M	--	39	6		none	slow
6	12	M	--	27	6		none	average
6	12	M	82	21	7		Honeywell*	slow
6	13	F	--	38	7		Honeywell*	slow

* The Honeywell plant is located in Minneapolis and is approximately fifty miles from Prairie Island.

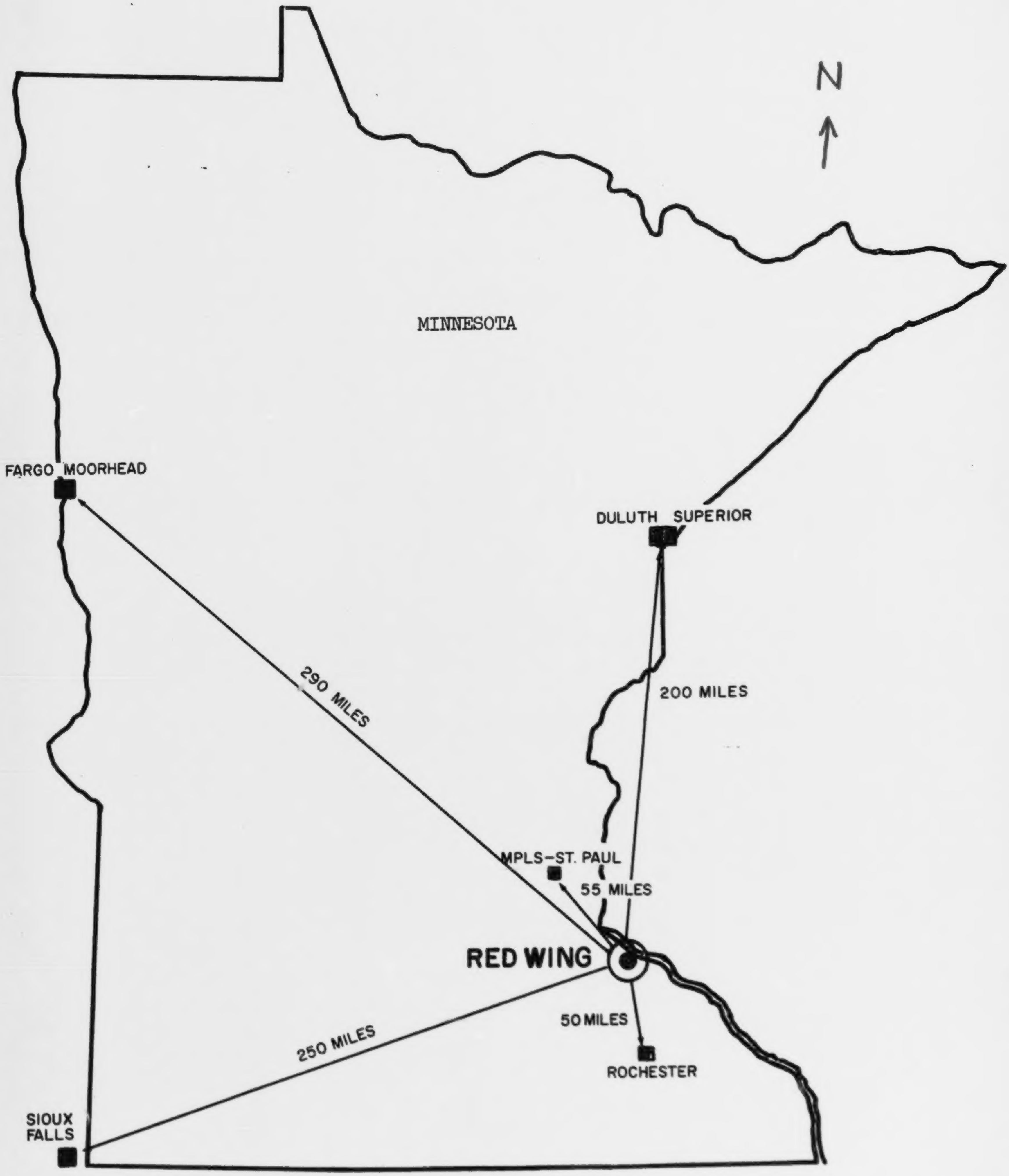
The Red Wing Community

As the maps indicate, the Prairie Island Reservation is located near the town of Red Wing, which was determined by the census of 1960 to have a population of about 10,500. Red Wing and its trade territory are composed largely of persons from Scandanavian and German backgrounds. Red Wing is the trading market for a territory composed of 1470 square miles of productive farm area. Farming is diversified, and dairying is predominant. Goodhue County ranks fourth among Minnesota counties in value of total milk production (1964 census of agriculture). The average size of farm is about two hundred acres with the average value of the farms set at $35,681 or about $185 per acre; about six in ten of these county farms are equipped with running water, and virtually all are electrified, with television sets and telephone service.

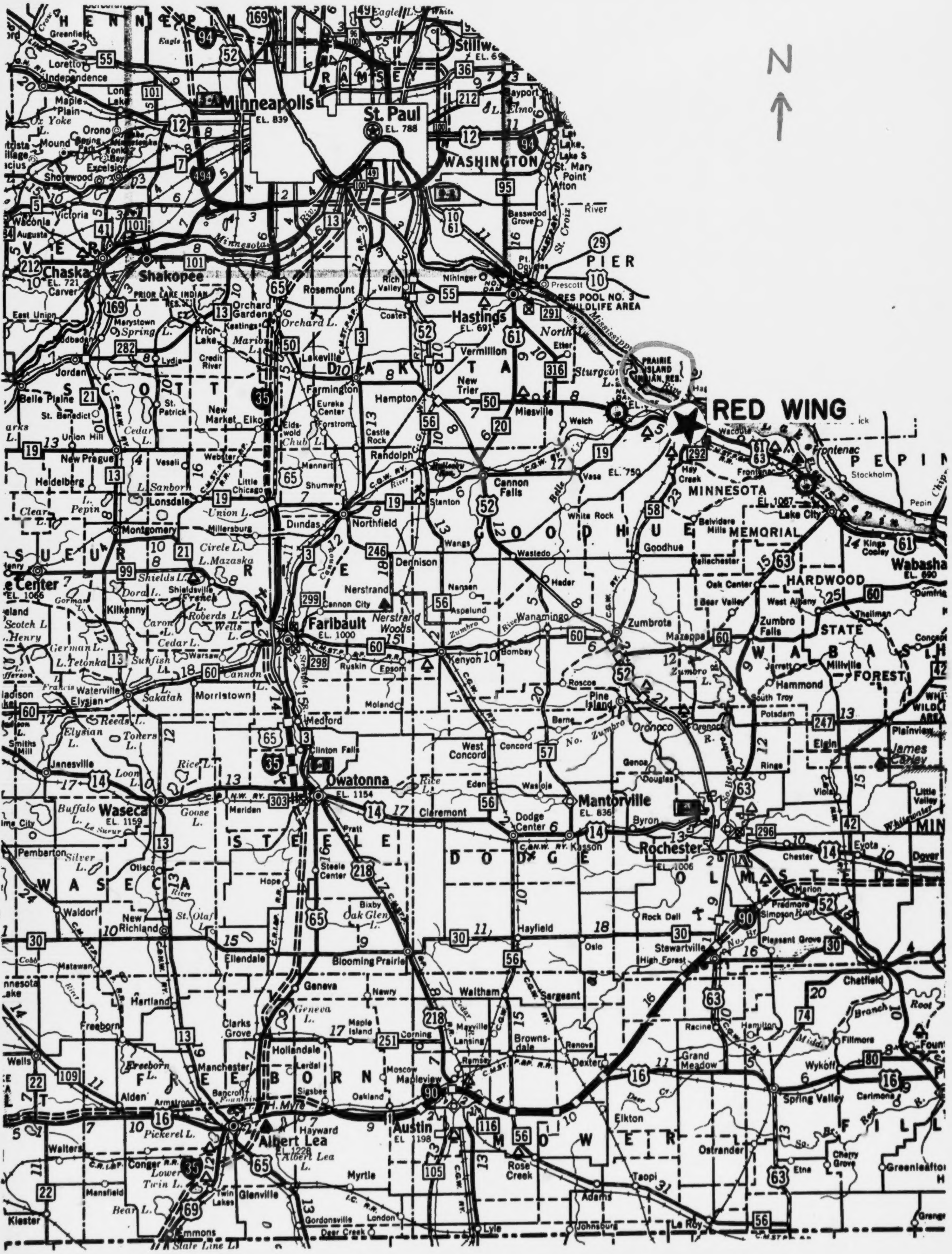
Red Wing's industry is impressively diversified. Approximately thirty manufacturing concerns employ around two thousand full-time workers engaged in the production of shoes, leather, mineral wool insulation, sewer pipe, flour, malt, linseed oil, optical glass products, portable phonograph cabinets, automobile tubes and hoses, dairy products, fiber glass boats, wood cabinets, area lighting equipment, remote control handling devices, and etched glass. The city is connected to Minneapolis-St. Paul by the navigable Mississippi River, a major railway line, and by air, taxi, and bus.

Red Wing has one daily newspaper with a circulation of about nine thousand, and one radio station. Its hospital is new, and it has two medical clinics. Red Wing offers its citizens not only the proximity of Minneapolis-St. Paul for recreation purposes, but it also provides theaters, a YMCA, a country club, a gun club, a yacht club, a bowling alley, eight parks, various stables, ice skating rinks, and the like. The Red Wing area is basically noted for its excellent hunting and fishing, and for two nearby ski areas.

Just to the north of Red Wing on the highway leading to Minneapolis-St. Paul is Burnside, a community of about two thousand residents. Burnside


N
MINNESOTA
FARGO MOORHEAD
DULUTH SUPERIOR
290 MILES
200 MILES
MPLS-ST. PAUL
55 MILES
RED WING
50 MILES
250 MILES
ROCHESTER
SIOUX FALLS

APPROXIMATE HIGHWAY MILEAGES FROM RED WING TO MAJOR AREA CITIES


N
HENNEPIN
RAMSEY
WASHINGTON
Minneapolis
EL. 839
St. Paul
EL. 788
Stillwater
Chaska
Shakopee
Hastings
EL. 691
Prescott
PIERCE
PRAIRIE ISLAND INDIAN RES.
RED WING
DAKOTA
SCOTT
LE SUEUR
RICE
GOODHUE
PEPIN
WABASHA
STEELE
DODGE
OLMSTED
WASECA
FREEBORN
MOWER
FILLMORE
Northfield
Cannon Falls
Faribault
EL. 1000
Zumbrota
Lake City
Wabasha
Owatonna
EL. 1154
Mantorville
Kasson
Rochester
EL. 1006
Waseca
Austin
EL. 1198
Albert Lea
EL. 1228
Frontenac
MINNESOTA MEMORIAL HARDWOOD STATE FOREST
Mississippi R.
Lake Pepin

RED WING AREA—HIGHWAY AND R.R. CONNECTIONS provides the site for a research and development corporation and for the Burnside Elementary School, one of the elementary schools in the Red Wing system. At the time of consolidation, it was not limited to grades 1 - 6.

Red Wing Public Schools

The Red Wing School District was originally a Special School District -- Special School District No. 1 of Goodhue County. It was governed by a special charter granted by the legislature in 1864 (Chapter 14) and amended in 1891 (Chapter 240). The charter granted specific powers to the Board of Education and the School District.

In June, 1955, by vote of the Board of Education the district became an Independent District in order that it might consolidate with twelve common school districts of Goodhue County. The new district was then known as Independent School District No. 1. In June, 1957, by order of the Commissioner of Education, it became Independent School District No. 256.

In July, 1958, Common School District No. 551 (formerly No. 26) was added by Dissolution and Annexation and in 1960 the Burnside District (No. 251, formerly No. 3) was added by consolidation. The consolidation order was signed in March, 1960, and the final consolidation was made effective July 1, 1960.

At the time of this study, Red Wing had six elementary school buildings, each equipped for kindergarten and grades one through six. Each building contained a library, a gymnasium, and various offices. In several of the buildings there were special rooms used for remedial work and for special fields such as art, music, and health. The high school plant consisted of three units, one of which was devoted essentially to special departments, according to information provided by the superintendent of the Red Wing schools. The salary schedule was set on March 16, 1968 as follows:

	Minimum	Maximum
2 years of college	$4,100	$6,500
3 years of college	$4,600	$7,000
B. A. degree	$6,000	$9,900
B. A. + 15 credits	$6,200	$10,200

	Minimum	Maximum
B. A. + 30 credits	$6,400	$10,400
M. A. degree	$6,800	$10,800
M. A. + 15 credits	$7,000	$11,000
M. A. + 30 credits	$7,200	$11,200
M. A. + 45 credits	$7,400	$11,400

Special teachers were employed in the elementary schools in physical education, art, music, and speech therapy. These specialists coordinated their work and taught classes during part of each week. Class sizes in the elementary schools averaged about thirty in number. In the high school, each teacher had a load of twenty-five hours per week. In 1965 the Red Wing high school enrollment was about 1500 and the combined elementary school enrollment was about 1700, with 330 of these pupils enrolled in the Burnside Elementary School (see Appendix III). The interest of Red Wing high school graduates in higher education has been consistent and moderately high (see Appendix IV).

The rules governing pupil conduct in the Red Wing high school are probably typical in spirit (if not letter) of most high schools in the state. The pupils' "duties", non-compliance with which may make the student "liable to probation, suspension, or expulsion", are as follows:

1. To comply with the rules and regulations of the Red Wing School District;
2. To pursue the required course of study;
3. To submit to the authority of the teachers of the school;
4. To display proper conduct to and from school and and on school grounds and buses:
5. To abstain from gambling, immorality, profanity, using tobacco, narcotics, or intoxicating liquors on school grounds or elsewhere;
6. To respect rights, privileges, and property of others. [6]

The "Student Handbook" of the Red Wing High School, dated 1968 - 1969, cautions that the student's high school record "stays in the school virtually forever, and will be referred to periodically all of your life,"[7] thus reminding the potential troublemaker of his or her responsibilities to the standards of proper behavior. On the other hand, the manual points out the importance of high esprit de corps: "School spirit is our most valuable possession. It is the combined spirit of the students and the faculty -- the zest with which everyone goes at the job at hand."[8]

Since the "Student Handbook" is in effect for grades seven through twelve, its regulations do apply to some Indian students from Prairie Island Reservation. Not very many of these students reach the final few grades of the high school, but at the time of our study about twenty were students in the entire grade range seven through twelve. It is for this reason that we have chosen to reproduce verbatim in the text of this Interim Report certain portions of the handbook. The importance of these handbook contents should become apparent as we review the contents of a report based on a conference concerning Indian high school dropouts, held in the Red Wing High School on June 9 - 10, 1964.

ABSENCE AND TARDINESS

> Upon returning to school after an absence the student is expected to bring a note from home explaining that absence. The note should be DATED, SIGNED by one of the parents, SHOULD STATE THE NUMBER OF DAYS he has been absent, and THE CAUSE OF THE ABSENCE. This note should be addressed to one of the following:
>
> Grade 7 - 9, Girls -- Miss ________, Guidance Room
>
> Grade 7 - 9, Boys -- Mr. ________, Guidance Room
>
> Grades 10, 11, 12 -- Miss _________, Asst. Principal
>
> Absences will be either excused or unexcused. Excused absences can be made up for credit. Unexcused absences must be made up, but the maximum credit allowed will be D.
>
> In return the students will receive the excuse blank which he takes to his teachers for assignment.
>
> If the absence is unexcused, the student must have the signature of each of his (or her) teachers on the make-up slip, certifying that the work is completed. The completed make-up slip must then be returned to the office on or before the date specified on the slip.
>
> Pupils who are to be absent from school for any reason other than sickness (work, trips, etc.) must, in order to receive consideration for an excused absence, present an excuse from home IN ADVANCE, secure the assistant principal's

permission, and make up all work also IN ADVANCE. In case of emergency when a student has to leave town and is not able to come to school to make his advance arrangements, he should, if possible, have one of his parents telephone Miss ________ [Assistant Principal], or in case she can't be reached, Mr. ________ [Guidance Room].

Students who work or participate in school activities after school and are absent from school because of illness, should not report for work or the activity on the day of absence from school.

This also applies to students who are making school trips in athletics, music, speech, etc. Work, in each instance, must be made up in advance.

All advance made-up slips must be completed and returned to the office before the absence occurs.

A pupil who has a record of neglecting make-up work will not be issued advance make-up slips. PUPILS WHO HAVE SKIPPED SCHOOL WILL NOT HAVE ADVANCE EXCUSE PRIVILEGES and will make up double time in detention for the time missed.

Pupils who are tardy are to report to the assistant principal's office for an excuse before going to any classes or study halls.

Absence and tardiness are the causes of many failures in school. Unless health forbids or unless some serious emergency arises at home, everyone should be in school.

All work missed during an absence must be made up to the satisfaction of the teachers concerned. The work should be made up promptly and usually within double the number of days absence. For example, if the absence is for two days the work should be made up within four days. Make-up slips for advance excuses and unexcused absences are to be brought to the assistant principal when completed.[9]

DETENTION

Detention is scheduled for after school hours from 3:50 to 4:50 p.m. in room 110. There is no detention during the noon hour.

Detention will be assigned in the following manner:

Tardiness -- first offense -- none
    second and third offense -- 15 minutes
    fourth and fifth offense -- 30 minutes
    each offense thereafter -- 1 hour
Unexcused Absence -- twice the amount of school time missed, except when falsification is attempted to escape detention, in which instance additional time may be assigned.

Improper School Attire -- twice the amount of time needed to leave school and make proper adjustment in clothing.
Failure to Honor Teacher Appointments -- one hour daily until work is completed.
Smoking within one block of school -- 5 hours.
Improper conduct in Study Halls or Corridors -- 1 hour or more.
Eating lunch in building but not in cafeteria -- 1 hour.
Snowballing within one block of school -- 1 hour.

Other assignments to detention may be made at the discretion of the Principal or Assistant Principal.

Students assigned to Detention will be expected to abide by the following regulations:

1. Pupils must be in their seats at 3:50 to get credit. Students arriving late will be given half-credit unless excused by the office or by a teacher for being late.

2. All out-door clothing should be left in the locker and not brought to detention.

3. Students should come prepared to work during the entire time assigned. Permission to talk, to move about the room, or leave the room will not be granted.

4. Students assigned to detention due to tardiness or over-due make-up work may receive permission to work in another room under supervision of a teacher, and receive credit for time involved by bringing a note from the teacher to the office or to the detention room. If the teacher does not wish to keep the student the full time assigned, he will send the student to the detention room with a note stating the name of the student, the date, and the time involved.

5. Students who refuse to cooperate with the detention supervisor will be referred to the Principal or Assistant Principal for further action.

Students assigned to detention who have work permits or who ride the bus will be allowed one day to make the necessary arrangements. These arrangements must be made before the beginning of the 4th period.

SMOKING

Any student who is guilty of using tobacco in a school building or on school grounds, or on or about any school activity, will be suspended from school for five days for the first offense.

Any student who is guilty of using tobacco in the circumstances described above for a second offense, or who possesses or uses alcoholic beverages under the same period of time and re-admittance will be conditional upon a conference between the principal and the parents or guardians of the student involved.

Students smoking within one block of the school ground are subject to five hours of detention.[10]

YOUR SCHOOL APPEARANCE IS IMPORTANT

The Senior High Student Council and the Parent-Teacher-Student Association have heartily endorsed the up-grading of school attire. We know from experience that people tend to act as they are dressed and certainly we are judged (fairly or not) by how we dress. It is a poor school spirit to dress in such a way as to bring discredit to our high school and its students.

School clothing need not be expensive or fancy. Proper school dress is that which is neat and clean, does not damage or mark floors and furniture, and which doesn't bring unnecessary attention to the individual.

Dresses, skirts, blouses, suits, sweaters, are appropriate school attire for girls.

There will be no slacks, pedal pushers, shorts, split or divided skirts or excessive make-up. The length of the skirt will be appropriate to the individual. Sandals and shoes must be worn with socks at all times.

Shirts, wool shirts, colored T-shirts, sweaters, suits, and washable pants are considered good school attire for boys when worn properly. Sweat shirts or white or gray T-shirts will not be permitted. Belts should, at all times, be worn in those trousers that were designed to be worn with belts. Shirt tails must be tucked in, unless the shirt is of the type designated to be worn over the pants. Sandals and shoes must be worn with socks at all times. Work boots and work trousers with outside metal reinforcements will not be permitted.

The manner in which you groom your hair is just as important as your clothing. Keep your hair combed and cut to a style appropriate to good grooming. Hair styles that call unnecessary attention to the individual are not considered appropriate. Boys must be well-shaven at all times.

Failure to abide in this code in any way will, if the case warrants it, result in the individual being sent home to make proper adjustments and assigned detention equal to twice the time missed from school.

> Dances -- Students attending school dances immediately following an athletic event must wear school attire. Organizations sponsoring dances calling for costumes may arrange with the principal for liberalization of the dress code for a particular event.
>
> The Prom is an event calling for formal dress.
>
> Homecoming will be considered a dress affair (ties and jackets or sweaters).
>
> Concerts and Plays -- The school dress code shall be in effect for all concerts and plays.
>
> Sports Events -- Informal attire of good taste will be considered proper.
>
> Students are also reminded that the school dress code is in effect for all school bus tours and trips unless otherwise stated.[11]

As we indicated earlier, these items from the Red Wing High School student handbook are included in the text because we believe that they have importance for the success or failure of Indian (and other) children in the schools. For a contrast with many of the elements of the preceding, the reader is invited to consider the philosophical statement which follows, taken from the "Policies, Rules, and Regulations" manual of Independent School District No. 256 (for further school regulations, see Appendix V).

> A philosophy of education is the system of beliefs that establishes the climate for the process of learning. In the broadest sense, education comprehends all that is assimilated from birth to death in developing the powers and facilities inherent to one's individual nature. Education is a result of learning through the sharing of knowledge, a training in the disciplines, and personal associations in the field of experiences.
>
> Education helps people to understand the meaning of their lives; to become more sensitive to the meaning of other people's lives and to relate themselves to each other more fully.
>
> Education also enables people to live a subtle balance between individual aspiration (autonomy), society's rightful demands, and what is believed to be man's nature.
>
> To foster individuality, the most fundamental thing is to secure for each child and youth a wholesome climate for growth. Minimum essentials of such a climate are rich stimulation and stretch, responsible freedom growing with the years; the support of love, respect, and acceptance;

> a balanced pattern of success experiences; time to explore, to contemplate, and to develop; encouragement to make commitments beyond oneself; and opportunities for a steady deepening of self-insight.
>
> All this will develop a child with a secure base from which to operate as he forays into a world that may be tough; a child with an accumulating reserve of experience that carries him courageously into new and risky ventures; a child with a concept of himself that nerves him to dare. This assumes that life takes strength, and life is based on the faith that a rugged inward strength can grow to a level of power most men never know they possess.[12]

The 1968 - 1969 Red Wing High School roster of courses available seemed typical of what might be expected for a traditional small-town Minnesota high school (see Appendix VI). In the area of school-community relations, no apparent anxieties over the relationship of the school to consumer populations was noted. (The entire section is reproduced in Appendix VII.)

1964 Conference on Indian High School Dropouts

Data collected in 1963 and 1964 on Indian high school students' academic performance at Red Wing (see Appendix VIII) indicates poor school performance. On June 9 - 10, 1964 a conference was held at the Red Wing High School "in answer to a need that seemed to arise from the exceedingly large number of high school dropouts among the Indian children attending high school at Red Wing." Planning for the conference involved officials from the probation department, the Goodhue County welfare department, and the high school. In addition, "every individual in the community was contacted who either worked with or had worked with members of the Indian community at Prairie Island." Individuals from the Bureau of Indian Affairs and the Minnesota State Department of Education were also asked to attend as consultants.

According to the report, the meeting focused upon five goals:

1. Determining reasons for high school dropouts among Indian children;
2. Determining ways of improving the employable skills and attitudes of the Indian children;

3. Developing a motivation for self-improvement among the Indian families;
4. Developing lines of communication between community agencies and the Indian families;
5. Developing procedures for implementing the first four objectives.[13]

At a conference held at the Tribal Hall at Pine Island on the afternoon of June 9, 1964 these goals were made public to Indians and non-Indians alike, and a representative of the Goodhue County Welfare Department presented a report of research he had conducted with eight Prairie Island Indian families. All had children in school at the time. A portion of the data collected by the caseworker follows:

Population of Prairie Island (June, 1964):

Adults -- 42 Children -- 48 Total -- 90

Families with children in junior and/or senior high:

Family A -- 2 Potential dropouts -- 2
Family B -- 2 Potential dropouts -- 2
Family C -- 2 Potential dropouts -- 0
Family D -- 2 Potential dropouts -- 1
Family E -- 2 Potential dropouts -- 2
Family F -- 1 Potential dropouts -- 0
Family G -- 3 Potential dropouts -- 1
Family H -- 0 Potential dropouts -- 0
14 8

Ratio of people per room with children of school age:

Family A -- 7 people in 2 rooms 3.5/room
Family B -- not known
Family C -- 6 people in 3 rooms 2.0/room
Family D -- 10 people in 7 rooms 1.4/room
Family E -- 21 people in 5 rooms 4.2/room
Family F -- 7 people in 2 rooms 3.5/room
Family G -- 9 people in 4 rooms 2.2/room
Family H -- 5 people in 2 rooms 2.5/room

Prairie Island Indians who graduated from high school:

Time of graduation

1940's -- 7
1950's --10
1960's -- 3
20

Graduated from

Red Wing -- 10
Flandreau -- 4
Other -- 6

Present residence

Prairie Island -- 7
Twin Cities -- 8
Other states -- 4
Hastings -- 1

Means of support

Self-supporting -- 19
Relief -- 1

Parent also graduated -- 0

Summary

25% of population graduated
50% of these graduated from Red Wing
65% moved to areas where they found employment
95% are self-supporting
35% remained on Prairie Island

Prairie Island Indians who have not graduated from high school:

State of education

Dropout -- 32
0 - 8 years -- 26

Means of support

Self-supporting -- 36
Relief -- 22

Present residence

Prairie Island -- 31
Twin Cities -- 13
Other states -- 4
Hastings -- 7
Other -- 3

Summary

75% did not graduate
41% high school dropout
34% less than eighth grade education
53% remained on Prairie Island
38% are on relief
62% are self-supporting

Question I. What are your reasons why so many Indian children don't complete high school?

Responses:

1. White children tease and make fun of Indian children.
2. They make fun of their clothes.
3. Parents don't encourage them to go.
4. Lack of money for clothing the children properly. Parents give no encouragement to have their children complete high school. Parents don't want them to associate with whites.
5. Parents don't care if they go to school or note. Parents drink too much and are not up in the morning to send them off.
6. Parents not interested.
7. Parents not interested.
8. Children don't like school.

Overall response: Parents disinterested.

Question II. What special problems do you feel Indian children have in school?

Responses:

1. They don't have decent clothes to wear.
2. Not accepted by white students.
3. White kids call them names. White kids look at them funny as if they are not supposed to enter the school building.
4. The big problem is mostly being an Indian -- there is prejudice.
5. Whites make fun of their clothes. They are blamed for many things, for example, stealing.
6. Indian children accepted in lower grades, but their are barriers of prejudice in junior high. No proper clothing.
7. Do not have decent clothes for high school.
8. Clothes problem.

Overall responses:

1. Do not have proper clothing.
2. Degree of prejudice.

Question III. In what way could the school make improvements?

Responses:

1. If the white children could learn to be more accepting of Indians.
2. Same as number one.
3. No answer.
4. Help Indians find summer work.
5. School should work with parents, not students.
6. School social worker.
7. Indian students should have someone they can bring their problems to.

Evaluation: Individual who can be a link between the school and home. One who could be a special adviser to Indians.

Question IV. Do you have conferences with teachers?

Responses:

No -- 5
Yes -- 3

Question V. Do you feel Indian children are accepted by white children?

Responses:

1. Guessed 25% unfriendly toward Indians. One high school dropout said that during physical education many kids refused to hold her hand.
2. Mostly are accepted.
3. Majority accepts Indian children.
4. Generally.
5. Yes.
6. Burnside school presents no problems of acceptance. Junior high are the worst years.
7. More difficulty in high school.

Evaluation:

Indians feel there is a degree of prejudice, although it is not a high degree as they feel the majority accepts them. The critical years for Indians regarding dropouts are junior high -- grades 7, 8, 9.

Question VI. Do you feel the teachers show fair treatment toward the Indian children?

Responses: All "yes".

The findings of this brief survey show educational and social conditions at Prairie Island which have come to be regarded as "classic" Indian-white interaction symptoms. The field worker who actually gathered the data went on to make specific recommendations for decreasing the high school dropout rate (see Appendix IX). At the completion of his report, he produced a letter received from an Indian girl who had graduated from Red Wing High School six years before, and who had finished a bachelor's degree at Winona State College. The girl, who had completed a year of teaching in an Illinois school system, outlined the following problems in her letter:

1. A lack of motivation, particularly among Indian parents for getting their children to school. There seems to be the feeling among the Indians that they will not get an even break on the job with or without a high school education.

2. Alcoholism on the part of the parents, in some cases, deprives the Indian children of needed food, clothing, and adequate shelter. The result is that school for some children becomes primarily a place to get a square meal and the afternoon is spent looking forward to an evening without supper or heat.

3. Poor teeth and general poor health sometimes interfere with school. If a poor complexion or poor teeth results from this combination of health factors, it becomes increasingly difficult for an Indian youngster to attend school.

4. Clothing secured by many Indian youngsters is sometimes ill-fitting, out of style, and frequently poorly maintained, causing the Indian children to stand out in an unfavorable light among classmates.

5. The home is frequently overcrowded and does not have a place to study. The lighting is usually very inadequate and the houses are very often untidy because there is a lack of storage space. Sleeping quarters are quite often crowded, making it virtually impossible to secure a decent night's sleep. The temptation exists for the Indian children to remain in bed after many of the others have left the home so that he can obtain some undisturbed rest.

The Indian girl's letter also contained several well-conceived recommendations, among them the following:

1. The use of industrial arts and home economics classes to teach Indian young people some of the skills of maintaining and repairing a home, such as repairing or replacing window frames, door jambs, making of curtains or draperies, clothing repair, patching walls, weather stripping, etc. The suggest was also made that carpentry classes might be able to design and construct a low cost dwelling each year that might be purchased by an Indian family living in sub-marginal housing.

2. Any effort made to solve the problem of the Indian dropout should be made with the full intent of following through to completion. Too many false starts have been made in the past and the Indian carries a certain amount of suspicion because of this.

3. The school might consider social studies units on Indian culture which would better enable non-Indian children to understand the ways of the Indian people.

4. Some attempt should be made to find part-time jobs for Indian children who wish to work in order to purchase clothing and school supplies.

5. An attempt should be made to solve some of the transportation difficulties that keep Indian children from participating in the extra-curricular affairs at school.

Finally, the field worker himself outlined what he regarded as major dimensions of "the problem":

1. Most of the parents drink, many of them to excess.

2. Many of them do not have any interest in their children's education. They give them no encouragement whatsoever. If the children are not motivated in the home where are they to get their encouragement.

3. Physical conditions in the home are below sub-standard levels. Over-crowded, lack of sanitation, lack of privacy, poorly lit and heated.

4. Children are poorly clothed, parental supervision in personal grooming is nil.

5. Children do not bring home homework and if they did, there is no place to study at home.

6. Parents have marginal income. As soon as a child can get work they would rather have him contribute financially that to remain in school.

7. Some parents feel that because there is prejudice against Indians, their children will not easily find a job even though they have a high school diploma.

8. There is a certain degree of ostracism that the Indians experience in high school.

9. They are reared in a different culture. They have by far not been totally assimilated into our culture. Because of this natural difference there is not the same degree of importance regarding education.

10. Environmental difference -- psychology says environment is 50% of intellectual ability.

11. They belong to a racial minority and along with that goes all of it's [sic] ramifications.

Much discussion commenced from these two reports and from past experience in working with members of the Prairie Island Indian community. The June 9th meeting adjourned for the afternoon and reconvened again that night with Prairie Island Indian people as additional members of the group. The stated purpose of this meeting was "to obtain from the Indians themselves, expressions of their high school dropout situation and to obtain ideas from them that might lead to solutions of these problems." The report writer conceded that "in general, this meeting was rather difficult, as the Indians exhibited a general reluctance to express their thoughts. The invitation was issued for any who felt so inclined to stop at the school if they wished to talk privately with any of the school authorities."

This same group reconvened the following morning at Red Wing High School. Mrs. _____ began the meeting by displaying some photographic slides that she had taken of several Indian celebrations and family events on the Island. Discussion continued after the slide presentation. The report does not indicate whether Indian members of the group were more willing to speak than they were on the previous evening. Nevertheless, the following recommendations were "made by this group":

1. Some means should be found to make daily visits to the homes of Indian children when they are absent from school. The idea came at this point about the possibility of a "truant officer" who might be an Indian resident of the Island.

2. The possibility of bringing the County Home Extension Agent into the program and having her make regular visits to the homes on the Island emphasizing clothing and cleanliness skills.

3. Better channels of communication be established between the school and the residents of the Island.

4. The possibility of having the Tribal Council establish a regular evening study hall at the Community Center.

5. Find some means of solving the transportation problem for school extra-curricular events.

6. Hold a follow-up meeting at the Island Community Center with the parents of Indian school children for the purpose of giving them a progress report on the outcome of this meeting and the work done toward fulfilling these recommendations during the summer.

7. Submit to the Bureau of Indian Affairs a resolution from this group requesting that a full-time Indian agent be assigned to work the reservations at Red Wing, Morton, and Granite Falls. Also, send copies of this resolution to the superintendents of schools at Morton and Granite Falls for the purpose of getting similar resolutions in those areas.

8. Investigate the possibility of getting a private foundation to finance an intensive casework program.

9. Spend some time on teacher orientation on problems of the Indians at the annual fall Workshop. Mrs. _____ offered to meet with the teachers and to bring her slides in for this part of the Workshop.

It was planned that follow-up meetings would be held at Red Wing High School and at Prairie Island concerning these recommendations. Prior to adjournment, however, the original group did pass an impressive resolution outlining some possible methods for the Indian people to educationally and socially assist themselves (see Appendix X). The resolution was signed by the conference secretary who was also the Red Wing High School principal. The resolution contained the names, occupations, and addresses of seventeen officials, most of whom were from Red Wing or Bemidji, Minnesota, and all of whom were white.

A Brief Review of Burnside Student Data

Following this review of previous research and historical background materials, we are now prepared to review in capsule form some initial findings from the National Study research carried out at Red Wing and Prairie Island. The data will be presented in tentative conclusion form.

Student's Perception of his Parents' Attitudes toward Education

Of the fifteen Burnside Indian students interviewed, about half thought their parents wanted them to get a formal education, but indicated that their parents were not deeply concerned about it. Five students felt their parents wanted them to continue or to finish high school, and to learn as much as possible while there. One student felt that her parents wanted her to stay in school and get vocational training, and only one boy indicated that his parents expected him to attend college and obtain a degree. There were no substantial differences in these perceptions between boys and girls.

Perception of Parents' Feelings about the School Being Attended

The small amount of data obtained indicated that parents were neutral to positive in their feelings about Burnside Elementary School.

Perception of Parental Involvement in the School

All interviewed students perceived their parents as involved with the school in informal ways. Their parents came to open houses, talked to the teachers when picking their children up from school, and have come to the school for special classroom activities. Only one student indicated that his parents occasionally attended the PTA.

Degree of Proficiency in the Sioux Language

Eight of the fifteen interviewed students indicated they could understand a little of their tribal language and were able to speak a few words. Five students were well-acquainted with the Dakotah language, but did not speak it fluently, and only three students knew nothing of their tribal language.

Use of the Tribal Language

Of nine Prairie Island children who said they used the Dakotah language with their parents, three used it only with their parents, four with parents and other relatives (grandparents, aunts, uncles), and two with parents and in certain situations (such as powwows on Prairie Island).

Attitudes toward the Tribal Language

Thirteen students showed an interest in learning their tribal language. Eleven felt that "it would be nice" to know their tribal language, but gave no reason for wanting to speak Dakotah, nor did they have a specific plan for learning the language. Two male students indicated a very strong desire to learn their language, and felt the language was important to them because of their Indian heritage. There were two exceptions to the general pattern: one male student was indifferent to learning Dakotah, and another male student felt the language would be useless to him.

Knowledge of Tribal Culture

The data indicated that four students claimed to have no knowledge of their tribal culture, five indicated some knowledge of the tribal culture, and five more indicated "quite a bit" of knowledge about tribal culture.

Source of Tribal Cultural Knowledge

Eight children have learned about their tribal culture at home. Five of these also gained knowledge by participating in powwows, and one has acquired some information from his grandmother. Two children were taught about their tribal culture by grandparents alone.

Attitudes toward the Tribal Culture

Thirteen of the fourteen children are interested in learning more about their tribal culture, however, only three stated that their tribal culture was important and meaningful to them and gave reasons for wanting to learn more about it. Two boys were not interested in knowing anything about their heritage -- their attitudes were indifferent.

Perceived School Responses to Language and Culture

The children held different attitudes about the school's responsibility for teaching Dakotah language and culture. The findings may be summarized as follows: (1) three children would like to learn about their language and culture both at home and in school; (2) three children wanted to learn these things only at home, and three more only at school; (3) two children preferred to learn the language at home but wanted to learn about the culture both at home and at school; (4) four children wanted to learn their language in school, but their culture at home. None of the children had any ideas about how teaching the language and culture within the school might be carried out.

Student Opinion of the Burnside Elementary School

Twelve of the Prairie Island children viewed Burnside as a better-than-average school, and two rated it as an excellent school. The students did not express very many negative feelings about their schooling situation at all. Two boys did mention figthing as a problem and one student said, "I don't like it when the teacher gets mad." One child regarded the school as "Okay" and another felt the school was worse than average because, at another place, "teachers were nicer and you could go home for dinner." Prairie Island is much too distant for lunchtime commuting.

Student Interest in School

Ten of the fourteen students were rated as "definitely interested" in the academic aspects of the Burnside school.

Six of these young people were rated as "mildly interested" in school and in some of their academic subjects -- enough to volunteer sometimes in class. Four students were "very interested" in school and in what they were learning, although their interests could not be rated at the top of the scale. These four students enjoyed most of their classes and volunteered frequently. While the early grades indicated a distinct positive adjustment to the regimen and academic aspects of the school, there was a declining interest in school in the fifth and sixth grades. One fifth-grader was "mildly interested" in school while another boy was rated "ambivalent". In the sixth grade, one student was rated "ambivalent" -- he did not volunteer often, had no strong likes or dislikes for his subjects, and was indifferent to the concept of education although he felt it important to "get an education." Another sixth-grader was rated between "ambivalent" and "dislike for school". This student had no white friends and seemed to prefer attending another school. Five Burnside students were ambivalent or disinterested in school. Two of these were related and were beset with many family problems. Their teachers felt the home situation and the children's constantly disrupted lives contributed to their school attitudes. Interestingly, the data showed that girls tended to be more ambivalent about school and less interested in academic work than boys. Of the six Burnside Indian girls, three were rated "ambivalent" or below while only two of the nine boys were rated in this manner. Given the small number of interviewees in Burnside, these data should not be accepted too eagerly as exceptions to findings in other studies.

Non-Academic School Aspects

Thirteen Burnside students indicated they have in-school friendships with children outside their immediate families. Six children mentioned friends as one of the best things about their school. These young people had several in-school friends and fewer out of school friends. Only three Indian children lived outside the Prairie Island Reservation. Since the population of youngsters on Prairie Island is limited and because most people on the Island are in some way related, best friends inside and outside school tend to be relatives, usually cousins. Seven children (three girls and four boys) felt that they had only a few friends in school. Two of these youngsters were related and teachers described them as "withdrawn" and having school adjustment problems because of a "chaotic" home situation. These two students had no friends except one another, and an older sister who attends the school. When asked what they liked best about school, both mentioned being able to see one another and their sister, and later suggested that classes and grades should be arranged so that you could be with children you really like.

Relationship of Burnside School to Adult Life

Seven of the fourteen interviewed children saw school as having slight importance to the lives they will lead as adults. They had no real idea as to how an education might affect adult life and could give no reasons for going to school. Six of the children thought "an education might be important to their adult lives." They implied that an education might make them different than other Indians, but these conceptions were quite vague. Only two children -- both boys -- felt that school would be important for the lives they would lead as adults, especially as it affected the type of employment they might obtain. All of the girls in the sample indicated an ambivalent or indifferent response to this question. Perception of the importance of education did not vary with grade level.

Attitudes toward Teacher Performance

Fourteen of the fifteen interviewed students rated Burnside teacher performance positively. Two rated teachers as "excellent", and eight as "very good". Four rated teachers slightly positively, and only one student had a slightly negative view of her teachers' performances (this girl indicated that she would rather be in another school, and had no non-Indian friends in Burnside). While no significant sex differences appeared in these responses, two sixth grade students rated teachers less positively than did children in other grades.

Non-Indian Peer Group Relations

Fourteen of the fifteen Indian children attending Burnside had non-Indian friends, although thirteen of these students perceived Indian children as "different" from non-Indian children. One girl had no non-Indian friends and did not think non-Indian children were different from Indian children -- an improbable response.

Parental Involvement in School

A more detailed breakdown of the Indian children's perceptions of style in their parents school relationships is detailed below:

Grade 1 -- "In the afternoon to see how good I do. They come to do things at school."

"[They] come to conferences [but] don't come to do things at school."

Grade 2 -- "[Grandparents] come to see our work and what we do. . . . come to do other things at school."

"[Grandparents] come to programs and conferences. Mother comes to do things at school."

Grade 3 -- "Conferences, Open House, to see how I do. Don't come to do other things."

"Conference day to check my work. Come to do other things -- listen to weekly reader, see me in a play."

"Conferences to see how good we work and meetings where they talk."

Grade 4 -- "Don't know why they come. . . . talk to teachers. . . .don't come to do things."

"They come whenever they can to talk to the Principal . . .don't come for conferences or to do things."

"Conferences. Don't come to do things."

"Conferences to see how I do. Come to do things once in a while."

Grade 5 -- "Sometimes for conferences to see how we do. Don't come to do things."

"When I'm in trouble, PTA, Open House, conferences, PTA voting."

Grade 6 -- "Open House, conferences, some PTA meetings."

"Once a year to conferences. Don't come to do things."

The Burnside Teachers

The table below refers to some of the characteristics of Burnside Elementary School teachers, and to the frequencies of their interaction with Indian children.

TEACHER CHARACTERISTICS

Grade	Age	Sex	Marital Status	Education	Total Years of Teaching	Years with Indian Children	Foreign Language
1	58	F	M	BS	27	1	None
1	--	F	M	Under BS	10	10	None
1	50	F	M	Under BS	16	9	None
2	24	F	M	Under BS	3	1	None
2	22	F	S	BS	1	1	Greek
3	27	F	S	BS	4	2	None
3	--	F	M	Under BS	33	33	None
4	53	F	S	BS	35	10	None
4	25	F	M	BS	4	1 week	None
5	23	F	M	BS	2	1	None
5	63	F	M	BS	23	10	Scandinavian Spanish, Some French
6	60	F	M	Under BS	30	23 in all; 20 Burnside	Swedish
1 - 6	37	F	M	BA + 30	17	5 months	None
1 - 6	32	M	M	MA	9	9	None
1 - 6	38	F	M	BME	5	4 in all; 3 Burnside	None
1 - 6	27	M	M	BA +	6	6 in all; 4 Burnside	None

Teacher Knowledge and Experience of the Local Indian Community

As might be suspected from the contents of the table, most teachers at Burnside are uninformed about the lives and background of their Indian students. Six of the teachers admit their ignorance, while eight of the teachers do have a limited amount of contact with the Prairie Island Indian community. These teachers have been on Prairie Island, and some had attended powwows. None of them have visited homes on Prairie Island or have actively socialized with the Indians who live there. Two teachers have acquired knowledge of the Prairie Island Indian community through a few visits and by virtue of their long residence in nearby Red Wing. They have attended powwows quite often, visited with Prairie Island Indians, and, in a few cases, have developed close relationships with their Indian students.

Empathic Relations with Indian Children and Indian Adults

Only one teacher at Burnside Elementary School "has no feeling for the Indians with whom she comes in contact." This teacher demonstrated no understanding of the Indian situation or Indian problems, and was quite critical of Indian adults. Fifty percent of the Burnside teachers have "a quite vague sympathy for Indian children as youth and as people who are disadvantaged" but have little or know conception of the problems they face. Five Burnside teachers "have some sympathy for specific problems and aspects of the situation in which their Indian pupils and families are living." However, the teachers really do not understand the total situation of the Indian people on Prairie Island. Only two teachers demonstrate "a good understanding of and a relatively broad sympathy for the Indian people and their problems", but they remain "outsiders".

Teacher Attitudes Toward Assimilation

Seventy-five percent of the Burnside teachers indicated that "Schools should teach Indian students the skills and knowledge that will lead them to success in "the modern white society." These teachers made no positive or negative evaluations about Indian culture. Twenty-five percent of the Burnside teachers tended to feel that "Indians should acquire the skills and attitudes that will make them successful in modern white society, but stressed that Indians should also maintain some of their Indian culture." Indian culture is perceived as a body of skills -- such as art, basketweaving, beadwork, dancing -- rather than as a complex way of life. However, these teachers stressed the importance of encouraging children to respect their own culture (Indians should be "men of two cultures"). Three teacher responses in this category were rated as "inconclusive".

Teacher Perceptions of the School's Relationship to Tribal Culture

Seven Burnside teachers indicated that their students do learn something about tribal culture in school. However, this was incorporated into the general social studies curriculum in a minor way. Eight teachers reported that, while the school appears to recognize the existence of tribal culture, it does nothing to either undermine or enhance the teaching of tribal cultural material.

Perception of Indian Students

Burnside teachers differ in their perception of Indian students. Half (eight) of the teachers viewed Indian children in a stereotypic manner. Three teachers rigidly stereotyped Indians as children who "work well with their hands, are passive, don't participate in class, and lack initiative." However, five teachers did not maintain such rigid stereotypes, rather they overgeneralized from limited perspectives. Two teachers admittedly were uninformed but open-minded about Indian students, and had made genuine efforts to understand these students. Although their knowledge about Indian students was poor, they avoided fitting these students into stereotypes. Five teachers seemed to know their pupils well as individuals and were familiar with their abilities, problems, and family background. However, these teachers did not have a good understanding of Indians as a cultural group. One teacher demonstrated a well-developed and open-minded perception of Indian students. Pupils were viewed positively, both in terms of their individual capacities and as members of a specific cultural group.

Attitudes Toward Teaching Indian Students

All but one teacher demonstrated a positive attitude toward teaching Indian children. Some teachers indicated that they try not to think of Indian children as being any different than the other children in school. One teacher preferred teaching groups with no Indians, but accepted the mixed situation as "tolerable".

Teacher Recommendations for Teacher-Training

One-fourth (four) of the Burnside teachers saw no need for teacher-training on Indian culture. Two felt that additional information about the culture of their Indian pupils would be good for them. Five of the teachers gave a vague positive response to the possibility of a *minimum* amount of special training for education. However, the *training was not seen as necessary but only as helpful*. One-fourth of the teachers recognized the need for broad improvements in their own teaching and understanding of Indian children.

Teacher Perception of Parental Involvement in the School

One-fourth of the teachers had not met the parents of their Indian students at school. Seventy-five percent of the Burnside teachers had met some Indian parents at school -- one had met "a few"; five had met 10 - 40% of their student's parents in conferences or at Open House; five had met "many" Indian parents at conferences, Open Houses or at PTA; one teacher had met *most* of her student's parents at school functions and PTA.

Degree of Teacher Involvement in the Lives of Students Outside School

Only six teachers had observed their students in activities outside the classroom. Only one teacher had not had her students discuss out-of-school activities with her.

Perception of Students' Interests in the Academic Aspects of School

All the teachers felt that Indian students were interested in some aspect of school. Only one teacher indicated that her students are not very interested in the academic aspect of school. She perceived her students as being more interested in the social aspects of school than in studying. Moreover, she indicated that her students were not motivated to do well in school. Five teachers indicated that their students demonstrated more interest and enjoyment in such less academically-oreinted subjects as art, music, and physical education. They indicated that the traditional academic courses are disliked by their students. Six teachers felt their students were interested in academic coursework. Four of them felt their Indian pupils enjoyed academic subjects as least as well as "the less academically-oriented" classes. Only one teacher perceived her students as extremely interested in the academic aspects of school. In her opinion, Indian students are are motivated to do well in school, and enjoy learning.

Perception of Students' Home Background

Seventy-five percent (twelve) of the Burnside teachers thought that their Indian students had a "poor" homelife. Only one teacher mentioned that a "good" homelife was enjoyed by virtually all of her Indian students.

Red Wing Indian High School Students

Student Educational and Vocational Aspiration Levels

The following table indicates how Red Wing Indian high school students see their future experiences with education.

Grade	Sex	High School Graduation	Vocational School	College	Final Ambition
7	M	X			Get a job
8	M			X	None as yet
8	M	X			None as yet
8	F	X			None as yet
8	F		Business School		Secretary
10	F			X	None as yet
10	F			X	Teacher
11	F			X	Teacher
12	M			X	Coach/Physical Education teacher
12	F			X	Sociology
12	F			X*	College or data processing

Student Perception of Parental Attitudes Toward Education

All the Indian students at Red Wing High School felt that their parents wanted them to get a formal education; however, three students noted that their parents were not deeply concerned about formal education. Two of the students indicated that their parents expected them to graduate from high school and to "learn as much as possible" while they were there. Three students felt their parents wanted them to stay in school as long as possible and expected them to get some education _beyond_ high school. Only three parents, according to the students, wanted their children to get as much education as possible _by going to college and graduating_. In the eyes of their children, Indian parents seemed to put more emphasis on college education for girls than for boys

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* If she does not make it in college, she will take training for data processing.

Student Perceptions of Parental Attitudes toward the School

Data on this scale were too sparse to be useful. However, we may say that one student indicated that his parents didn't care much for Red Wing High School, but he was vague in his comment. A second student felt that her parents were very happy with Red Wing High School.

Student Perception of Parental Involvement in School Affairs

Only one student indicated that neither of his parents came to school for any reason. Five of the students noted that their parents came to school only when there were special problems (e.g., suspension, classroom trouble, etc.), and when they had been requested to meet with the principal or teacher involved. Five students perceived their parents as involved, to some extent, in school affairs. Four students indicated that their parents occasionally attended PTA, tribal meetings concerning educational matters, and came to meet with the guidance personnel each year. (Each year at RWHS, the guidance professional, the student, and one of the parents meet to discuss scheduling and future educational and vocational plans.) Only one student felt that his parents attended PTA regularly and tried to involve themselves in programs.

Degree of Proficiency in the Tribal Language

Only one Indian student had no knowledge of his tribal language. Two students could understand a little of their language, and could speak a few words. Four students could speak Sioux rather poorly, but were able to follow a conversation. Four students could understand their tribal language very well, but had difficulty carrying on a conversatio

Student Use of the Tribal Language

Seven students used the tribal language with their parents and some of their friends; three students used the tribal language with their relatives (two speaking it with their grandmother and one with a cousin). One student didn't use the Sioux language with anyone, but even this student indicated that his parents and grandparents understood some Sioux.

Student Attitudes toward the Tribal Language

All Red Wing Indian students were interested in learning their tribal language. Nine of them felt it would be "nice" to know their language, but had no specific reasons for wanting to learn it, and indicated no plans for improving their fluency. Two students (both of them girls) felt their tribal language was important and meaningful and stressed their desire to learn it.

Student Knowledge of Tribal Culture

Most students (eight) had a rather poor knowledge of their tribal culture. Most had participated in powwows and knew a few second-hand facts about their cultural history. Two of the students had a fair knowledge of their tribal culture, and only one student had a good knowledge of his culture.

Source of the Student's Knowledge of Tribal Culture

Nine of the students learned about their tribal culture at home. Of these, one student gained his knowledge from a grandmother and another learned from the school and from radio and television. Powwows were the only source of tribal knowledge for one student, and only one Indian youth indicated "friends" as a source of tribal knowledge.

Student Desire to Learn About the Tribal Culture

All the Indian students wanted to know more about their tribal culture. Six of them felt, in a rather vague way, that it would be "nice" to know more about their tribal background. They gave no reasons for wanting to learn about their heritage and offered no plans for increasing that knowledge. Five of the Indian students demonstrated a very positive feeling toward learning about their tribal culture. They mentioned a desire to learn about several aspects of their culture and felt that, as Indians, it would be important for them to know about their heritage.

Student Attitudes Toward the School's Relationship to Indian Culture and Language

Eight Indian students at Red Wing High School wanted to learn about their tribal culture at home. One of these students felt that teachers would not present "the true history" of the Indian, and that one could get a valid history of the American Indian only at home. Two students said they would like to learn about Indian culture either at home or in school, and only one student preferred to learn about Indian culture exclusively in school. Ten of the Indian students said they would like their tribal language taught in the high school, while only one student indicated how the language could fit into the present school curriculum With only two exceptions, these Indian students split their responses on the school's responsibility to teach Indian language and culture.

Student's Opinion of the School

Seven Indian students demonstrated a positive attitude toward Red Wing High School. Two students felt that Red Wing is "better than the average school", and four students indicated a "slightly positive" attitude toward Red Wing High School, labelling it an "average" school. Four of the Indian students had negative opinions about Red Wing High School, and of these, two felt their school was worse than any other, while two indicated slightly negative attitudes.

Student Interest in the School

Indian students differed widely in their degree of interest in the academic aspects of Red Wing High School. One Indian student indicated that she was not really interested in school, she did not participate willingly in class, but that she generally responded if called upon by the teacher. Two Indian students felt ambivalent toward school. They expressed no strong likes or dislikes for their subjects, and although they indicated a desire to "get an education", they were not committed to pursuing it. Four Indian students were "mildly interested" in school, indicating that they sometimes volunteered in class and were interested in some of their subjects. Three students were quite interested in their subjects and in what they were learning. They enjoyed many classes and participated in classroom discussions. Only one Indian student was extremely enthusiastic about the academic aspects of Red Wing High School.

Student Interest in the Non-academic Aspects of School

None of the Indian students were actively involved in the social and extra-curricular activities of Red Wing High School. Six students were not involved in any of the organized aspects of school social life, but they did have some friends whom they enjoyed seeing at school. Three students had friends in school and occasionally attended an athletic event or school dance. Two students stressed their school friends as one of the things they really liked about school. Both of these students were seniors, and one had been on athletic teams at various times.

Perceived Relations of the School to Adult Life

Indian students at Red Wing High School differed widely in their perceptions of the relationship of education to adult life. Two students saw the school as only slightly important to the lives they would lead as adults. They could give no reasons for going to school and had no idea how, if at all, education would affect their later lives. Three students thought that school could be important to the lives they might live as adults, but they were vague about their opinions and could not explain what they meant. Three students felt that school would be important to their adult life, especially since educational levels of achievement would affect the employment they would be able to obtain. Only three students definitely thought their school experiences would lead them to a significantly different life than that of many other Indians. They saw the most important effects of education as helping them to get better jobs, but they recognized other effects that might grow out of their educational experience

Student Opinions of Teacher Performances as Teachers

Only one student thought that most of his Red Wing High School teachers did not do a very good job of teaching. Ten Indian students viewed their teachers' performances as positive, and of these ten, six rated their teachers as performing in a "slightly positive" way, feeling that their teaching was "okay" and "average"; two Indian students thought their teachers did a "pretty good" job. Only two Indian students indicated that their teachers did an "excellent" job.

Students' Relationships with Peers

All but one Indian student at Red Wing High School had non-Indian friends; six Indian students perceived Indians as "different" from non-Indians and five saw no differences between Indians and non-Indians. It is important to note that the student with no non-Indian friends saw no differences between Indians and non-Indians.

Red Wing High School Teachers

All teachers at Red Wing High School were sent a form introducing the National Study and requesting the following information: name, subjects taught, free hours, and the number of years they had taught Indian students. A week later, Mrs. Sherarts met with all teachers at their faculty meeting to discuss the National Study in detail. Additional forms were made available at that meeting.

Of the eighty-three teachers who were employed at RWHS in the spring of 1969, forty-nine returned the information form. Five teachers had never taught Indian students, and seven were in their first year of teaching Indian students. Thirty teachers were therefore obtained as a sample from the original size of eighty-three. Of these, nine teachers were involved only in junior high professional work. The nine were distributed by discipline as follows; sociology and geography; American history; mathematics; language and communications; reading; industrial arts; home economics; boys physical education and health; and science.

In the sample of teachers engaged in both junior and senior high professional work, the six respondents were engaged in the following disciplines: girls' physical education and health; industrial arts; remedial reading; art (2); and German-Spanish.

Sixteen of the RWHS teachers in the sample taught at the senior high level only. Their disciplines were: mathematics (4); English (3); speech (2); social studies (3); business (2); and science (2).

Teacher Experience and Knowledge about the Indian Community

None of the thirty teachers interviewed had had more than a limited experience with the Prairie Island community. Only twelve teachers had been on Prairie Island and none had had any social relationships with the Indian population there. Similarly, none of the teachers had had training for teaching Indian children. Fourteen teachers demonstrated a basic ignorance of the Indian people with whom they are involved; most of these fourteen freely admitted their ignorance. Sixteen teachers had had a limited experience with the Indian community or possessed some minimal knowledge of Prairie Island and its people. None of the teachers in the sample had made much effort to increase their knowledge of the Prairie Island Indian people.

Teacher Understanding of the Problems of Indian Students and Parents

Only three teachers in the sample (10%) had no feeling for the problems and the situation of the Indian students taught by them. They did not understand the "Indian situation" and were critical of Indians. Over half of the teachers (17) demonstrated a "vague empathy" for Indian youth as young people who were "disadvantaged" but they had little or no conception of the problems specifically faced by these students. Five of the teachers did have some empathy for specific problems and aspects of the situation in which Indian pupils and their families are living; yet they apparently did not see the problems Indians face as a distinct cultural group. Only four teachers had a good understanding of, and a friendly and broad empathy for, Prairie Island people and their difficulties. These teachers recognized the "cultural conflict" which Indian youth experience when they attend a predominantly white school (such as RWHS) located at some distance from their homes.

Teachers almost invariably indicated high absenteeism rates on the part of their Indian students, and indicated that "shyness" of these students made it more difficult to work with them. Most teachers regarded "poverty", "lack of employment", and "isolation" from Red Wing as the problems faced by Red Wing Indian students. Teachers articulated "isolation" from Red Wing in terms of distance (seventeen miles); however, they implied that social distance was the core problem rather than geographic distance. An assimilationist attitude seemed to run through other comments from teachers such as: "I treat my Indian students like my other students" and "I don't see Indians as any different." There was an underlying, rather preconscious, realization that most of the Red Wing Indian children were "isolated" culturally and emotionally from the white students and the high school. This appeared to be frustrating for most of the teachers, for there can be no doubt that their inability to communicate with and motivate the Prairie Island Indian youth affected their self-image as effective teachers.

Teacher Attitudes toward Assimilation

Data from this scale seemed to be indicating that RWHS teachers attempted to "shut their eyes" to the differences that exist between Indian and white children. Four of the teachers were of the opinion that the sooner Indians became acculturated to white middle-class (read Red Wing) society, the better off they would be. (Only one of these teachers indicated much knowledge of the Prairie Island community -- that teacher had also visited the reservation.) The majority of the teachers (nineteen of twenty-nine) appeared to be unaware of Indian values as measured by the interviews. They felt the school should teach the skills and knowledge Indian children could employ to succeed in "modern white society". Indian values and ways of life should not, they felt, be developed as adverse effects upon the learning of necessary skills and knowledge for success Four teachers expressed the "man of two cultures" view; Indians should acquire the skills and attitudes allowing success in the modern society, but they should also maintain some of their tribal culture. These respondents tended to think of culture in fairly superficial ways, but did mention values in passing. (For example, they felt that Indians "should" respect their own culture.)

Only one teacher would have encouraged Indians to maintain a separate cultural identity, but maintained that they must compromise on certain matters that oppose the learning of skills and knowledge that make for success in "white society."

Teacher Perception of the School's Responsibility to Tribal Culture

A majority (twenty-four) of the RWHS teachers indicated that, while the school recognized the existence of Indian students, it did nothing to undermine or enhance hte meaning of tribal culture to Indian students. A few of these teachers said they mentioned Indians in passing in their subject matter, but none of them made special efforts to relate aspects of their material to Indian culture. Three teachers tried to include "something about Indians" in their curricula; however, this was done in minor ways. Two of these teachers were English professionals, one taught American history.

Teacher Perception of Indian Students

Twelve teachers viewed their students in stereotypic ways. Four rigidly stereotyped Indian students as "shy, passive, absent too much, uninterested, and 'good' with their hands". Eight teachers did not stereotype their students with the degree of rigidity indicated above, but tended to overgeneralize from what appeared to be limited perceptions. Thirteen teachers from the sample of thirty, while being uninformed about Indian students, remained fairly open-minded and made efforts to understand these students. Although these teachers did not have a good knowledge or understanding of Indian youth, they attempted to avoid stereotypes. Only four teachers demonstrated "above average" insight into their Indian pupils and viewed them as individuals. Three of these had "some" understanding of Indians as members of a different cultural group. One teacher had a well-developed and open-minded perception of Indian students -- they were viewed positively both in terms of their individual capacities and as members of a specific cultural group.

Teacher Attitudes toward Teaching Indians

None of the RWHS teachers interviewed had negative attitudes toward teaching Indian students. Over half (seventeen) of these teachers were neutral toward teaching Indian students. Although some indicated qualities that made it more difficult to work with Indian students, they also mentioned qualities that made it easier to work with them. Almost without exception, teachers stated, in effect, "They (the Indian students) are no problem; they are no different." Less than half (thirteen) of the teachers demonstrated a fairly positive attitude toward teaching Indian students.

Teacher Recommendations for Teacher-Training

Six RWHS teachers regarded orientation to and courses about Indians as unnecessary for effective work with Indian students. They regarded Indian students as essentially the same as other children. Four teachers expressed the view that Indian students are like other students, but some knowledge of Indian background would be "good" for a teacher. These teachers indicated an interest in some in-service training. Twelve teachers gave a vague positive response to the idea of some minimum amount of special training or education in Indian history and culture. They indicated that a small amount of training would be desirable and "helpful" to teachers, but would not really be necessary. Eight teachers felt that improvements should be made in teacher-training to prepare teachers for work with Indian students, and to enable teachers to effectively teach these young people.

Teacher Perception of Parental Involvement in the School

Almost half (thirteen) of the RWHS teachers interviewed had never met the parents of their Indian students; to their knowledge, the parents had not come to RWHS for any reason. Nine teachers had met with one and possibly two parents during 1968-1969, but these parents had come to school only when they were requested to do so, because their child was in trouble. Seven teachers had met some Indian parents at Open Houses or at games. None of the teachers interviewed felt that Indian parents are not involved in school activities or PTA.

Teacher Involvement with Students Outside the School

Four teachers at RWHS had never had Indian students discuss out-of-school activities with them. Over half (sixteen) of the teachers had their Indian students talk to them about out-of-school activities. A few teachers had rarely observed students at games or in extra-curricular sports activities. Some indicated that only a few Indian students discussed personal problems with their teachers, and that when this is done, the teacher is usually a coach. Four teachers had observed students in their activities outside the classroom at powwows, or at games and dances. However, these teachers had never participated in out-of-school activities with their pupils. Five teachers had participated with students in extra-curricular activities (three of these were coaches and two worked with extra-mural sports.) These teachers had not participated with students in activities entirely unconnected with RWHS.

Teacher Perception of Student Interest in Academic Matters

Two teachers indicated that Indian students did not seem interested in any aspect of school. They felt that most Indian youth would rather not be in school. About two-thirds of the RWHS teachers did not feel that their Indian students were really interested in academic matters.

As evidence, they stated that Indian students were not motivated to achieve, and indicated that the students were more interested in social and athletic aspects of school than in academic matters. One teacher, though not stressing the preferences of Indian students for social or athletic aspects of school, indicated that Indians enjoyed less academic subjects (such as art, shop, physical education, and home economics) much more than rigidly academic subjects. Only three teachers thought that Indian students enjoyed certain academic subjects at least as well as the less academically oriented subjects.

Teacher Perception of the Indian Student's Background

Eighteen of the thirty teachers in the sample mentioned "poor home life" as a significant problem contributing to poor overall school adjustment and attitudes toward higher education on the part of Indian young people. Only one teacher indicated that her Indian students had a "good home life".

"Influential Persons" at Red Wing High School

For purposes of this study, "influential persons" formally connected to RWHS have been identified as guidance counselors and principals. Six such persons were included as respondents in the study. Hereafter, they will be referred to as IP.

IP's Knowledge of the Schools

The guidance department and the principals are naturally well-informed about RWHS and know its personnel.

IP's Over-all Evaluation of the School Program for Indian Students

Three people (two guidance and one principal) indicated that RWHS does poorly in meeting the needs of Indian children. One guidance person evaluated the school program as "positive" but criticized the program content. In the judgment of the respondent, the over-all effectiveness of the program with Indian students was "slightly negative." One principal and one guidance counselor rated the school's overall effectiveness as "slightly positive." No one felt the school was doing a "good" job with Indian students.

IP's Attitude toward Restructuring the School's Program

The principals and guidance counselors felt that RWHS should be the major agent for promoting competence in vocations, attitudes, and knowledge necessary for Indian participation in "modern society."

IP's Perception of School Effectiveness

The guidance department personnel of RWHS tended to rate the school's effectiveness in assisting Indian students to participate in the modern society higher than the principals. Both principals saw the school as essentially ineffective in this regard. Two of the counselors indicate that RWHS succeeded "pretty well" with students who had "things in their favor" such as a good family background and parents who encouraged them. However, the school did not succeed, in their opinion, with the majority of Indian students. Only one counselor felt that the school prepared and helped most Indian students to participate efficiently in the modern society, but acknowledged that it did not succeed with some students.

IP's Attitude toward the Teaching of Tribal History and Culture

Five IP's said they would like Indian history and culture taught in RWHS. One counselor and one principal had no ideas as to how tribal culture could or should be taught, while two guidance personnel and one principal indicated that the school should support tribal culture by including it in the present curriculum in minor ways. One guidance counselor felt that the school should recognize the existence of tribal culture, and do nothing to undermine or to reduce the value Indian students attach to it. This respondent preferred that the home take responsibility in the matter.

IP's Perception of School Effectiveness in Teaching "Indianness"

One counselor and one principal felt that RWHS recognized the existence of Indian culture and did nothing to diminish its value to Indian students. However, they did not think that the high school was doing anything to encourage the learning of tribal culture. Two IP's (one principal and one counselor) indicated that RWHS was doing something to help Indian students learn about their tribal culture, but neither could explain how it was being done or what the students were learning. In the opinion of two guidance counselors, RWHS was supporting tribal culture by including it in minor ways in the general school curriculum. They indicated no separate courses on aspects of Indian culture, but felt that some teachers were making efforts to relate Indian culture and history to their regular classroom work.

IP's Perception of Staff's Knowledge of Tribal Culture

No significant data were obtained in this scale.

IP's Perception of Indian Language as Curriculum

Five IP's did not feel that Indian students should be allowed to learn their tribal language in school. One counselor indicated that it would be "all right" for Indian children to know their tribal language better, but he was not certain what, if any, responsibility should be assumed by the public schools.

IP's Perception of Local Indian Community Influences on School Programs

Both principals and two guidance counselors in the sample felt that the Indian community at Prairie Island had very little influence on school programs and policy. Indians were not seen as a part of the school power structure, nor were they viewed as represented by any organizations. One counselor felt that the Indian community did have a "small say" in the operation of RWHS, while another person in the sample, a a counselor, indicated that the Prairie Island community exercised a meaningful voice in the school's operation. None of the RWHS IP's saw Prairie Island parents as regularly or vitally involved in school decision-making.

IP Attitudes toward Local Indian Community Influence or Control of the School

Only one counselor felt that the control of school programs and public policy should be shared equally by local Indian community representatives and the professional staff of the school. Both principals and three counselors felt that RWHS should be controlled by a professional staff which listens and pays attention to suggestions made by Indian parents and organizations.

IP Attitudes toward Indian Adult Education

All IP's in RWHS favored adult education programs for Indian people. One person had no suggestions for such programs, but felt that they might be useful. Another IP indicated that adult education programs would be useful, and had a few suggestions for modest programming.

Three IP's (two guidance counselors and one principal) opined that an adult education program would be valuable and provided ideas as to what might be done to offer significant programs. Only one interviewee, a guidance counselor, felt that Indian adult education programs might be vitally important and that they should be emphasized by the district.

IP Attitudes toward Indian Teachers for Indian Students

In the opinions of one principal and three guidance counselors, Indian teachers for Indian students was an unimportant consideration. These respondents felt the students needed good teachers, regardless of race. According to two respondents, it would be good for Indian students to have some Indian and some white teachers. These IP's felt that such an arrangement would help the student relate to whites and to Indians equally well.

IP Influence in the School

The principals felt they were very influential with respect to the affairs of RWHS. They were involved in the hiring of teachers and the development of curricula within the school, and they were important in the solving of discipline problems. Guidance personnel also viewed themselves as quite influential, able to make recommendations to principals and the school board.

IP Ideas for Improvement

Three IP's believed changes in the RWHS curriculum would improve Indian education (two of them suggested vocational training). One principal and one guidance counselor felt that more money would improve Indian education, the counselor adding that the funds should be used in part for education beyond high school. Two guidance counselors felt that teachers and administrators needed to know something about Indian culture and the Prairie Island community, in order to be successful with Indian youth. Another counselor felt that RWHS should offer tutorial sessions to Indian students. Two of the counselors also felt that the guidance department should work with Indian students to encourage and motivate them throughout high school and to help them develop long-range goals.

It was felt by some of the respondents that parents are the key to improving the Indian child's education. In the opinion of a counselor, Indian parents needed further education regarding the importance of health, nutrition, and cleanliness in giving their children a good start in life. They felt that parents should be oriented to exert a positive educational influence on their children. While one principal indicated that parents must "assume more responsibility" for the education of their children, only one counselor felt that these parents should be involved in school decision-making roles on educational policy.

One counselor believed that improvements in Indian student's educationa interests and performance would occur when they moved into the "mainstream" of society. Another counselor felt that "getting colleges involved and interested in Indians" would encourage these students to obtain a good education beyond high school.

IP Perception of Indian Education Problems

The principals at RWHS included in the sample regarded the major problems of Indian education as irregular attendance and a lack of academic motivation on the part of Indian students. The three guidance personnel indicated that irregular attendance was a problem, and two noted that a lack of motivation makes school a problem for Indian students. Parental apathy was regarded as a problem by the three counselors, as was a "poor and disruptive homelife". Two counselors felt that a major difficulty was the conflict of Indian and white culture, manifested in the behavior of Indian students.

The high dropout rate of Indian students was viewed as a principle problem in educating Indian students, according to two counselors. A third counselor felt that the Indian students' negative attitudes toward education increased their difficulties in school. In the opinion of one counselor, the Indian student's "low opinion of himself" and the fact that he was generally "behind in skills" caused him to give up.

"Influential Persons" in the Red Wing School District

This part of the interim report will be concerned with the responses of the "influential persons" (IP's) not so directly connected with the formal school structure. There were seven respondents in this category, consisting of the school board members, the school superintendent, a social worker, and a resource person.

IP's Knowledge of the Schools in the Community

All school board members and other IP's had a fairly complete knowledge of the district's schools. However, most did not know all of the school personnel nor did they have a complete knowledge of each separat school. One IP was extremely well-informed about the schools, knew the personnel in them, and had a broad and detailed knowledge of each school. Another IP knew a good deal about the schools, but much of this person's knowledge was second-hand and uninformed in certain important areas.

IP's Overall Evaluation of the School Program for Indian Students

In the opinion of two IP's the Red Wing school system was doing everything possible to meet the needs of Indian students. It was also felt that the schools have a tremendous positive effect on the lives of Indian students. One school board member made a "slightly positive" evaluation of the overall school program; another indicated that the district programs were "slightly negative" in meeting the needs of Indian students. The remainder of the IP's felt that Red Wing schools did a "poor" job in meeting the needs of Indian children. These same IP's did admit, however, that the schools might have done worse.

IP Attitudes toward School Effectiveness for Indian Children

All IP's interviewed felt that the schools should be the principal agents for promoting necessary competencies in attitude, knowledge, and vocation for useful Indian participation in the dominant white society.

IP's Perception of the Effectiveness of Schools in Assisting Efficient Participation

Three IP's felt that the district's schools were ineffective agents in assisting Prairie Island Indian children toward efficient participation in "modern society". They felt that the schools succeeded "pretty well" with some students who had things like "a good family background" in their favor. One influential person indicated that the Red Wing schools helped most students toward efficient participation in "modern society" but added that schools did not succeed with all students. Two school board members felt that the district schools did a "pretty good" job in assisting most students to efficiently participate in "modern society".

IP's Attitudes toward Teaching Tribal History and Culture in School

All but one IP felt that the Red Wing schools should include tribal history and culture in the school curriculum. Four respondents (two of them school board members) said they would like the schools to do something about teaching tribal history and culture, but gave no ideas as to how this could or should be accomplished. One board member and another IP felt that the schools should support the tribal culture by including it in the school's curriculum in a minor way. They felt that efforts should be made to relate Indian culture to ongoing subject matter whenever appropriate. Special projects on Indian language, history and the like were seen as potentially valid. Only one IP felt the district schools should actively support tribal culture and genera Indian studies. This respondent suggested classes on Indian history, art, etc. One school board member felt that the district schools should recognize the existence of tribal culture, but do nothing to undermine or enhance its value to Indian children.

IP Perception of School Effectiveness in Teaching "Indianness"

All school board members and most other IP's felt that, while the schools recognized the existence of tribal culture, they do nothing to undermine or enhance its meaning to Indian students. There were no known school programs for gaining knowledge of Indian heritage. One IP felt that the school supports tribal culture by including it in the school curriculum in minor ways, for example, through its inclusion on an occasional basis in regular subject matter.

IP Perceptions of the Staff's Knowledge of Tribal Culture

This scale possessed insufficient data for adequate analysis. However, one school board member indicated that teachers and other school staff had a little general knowledge of Indian culture and history, but not about the Prairie Island people.

Indian Influence on School Programs and Policies

Most IP's (three school board members and two others) felt that Prairie Island Indians had no influence on the school's programs or policies. Individual parents were regarded as non-representative of Indians, and unable to influence policies in the best interests of Indians. One board member indicated that Indians had a "small say" in the operation of the school, but only one IP saw the Indian community as involved in school matters on a regular basis. In the opinion of this person, parents and community people do influence school policies.

IP Attitudes toward Using or Teaching Indian Language in the Schools

All school board members interviewed, together with one other IP, saw no reason to teach tribal languages in the schools. This was not seen as the school's responsibility; indeed, some of their comments indicate doubt about the desirability of Indian children knowing their tribal languages. Another IP wasn't certain whether or not tribal languages should be taught in school, while another definitely felt that Indian children should learn their language but should acquire this skill at home.

IP Attitudes toward Local Indian Community Influence over the School

All school board members and most remaining IP's felt that the school's programs and policies should be controlled by professional staff which listens and pays attention to suggestions made by Indian parents and organizations. Board members preferred maintaining their control over the schools as in the past. One IP advocated equal sharing of school control by local community representatives and by professional school staff.

IP Impressions of Parent Approval/Disapproval of the School

No acceptable data were obtained for this scale.

IP Attitudes toward Indian Adult Education

IP's favored adult education programs for Indians. One school board member felt that such programs might be valuable and had some ideas as to what was being done and what might be done to provide a significant program of adult education for Indians; two IP's felt that such programs could be extremely important for the Indian community. These IP's advocated raising the status of such programs as a substantial part of the regular school program. One school board member thought that adult education programs were a good idea, but that they were not -- and should not be -- the responsibility of the school district.

IP Attitudes toward Having Indian Teachers for Indian Students

Three of the IP's regarded the issue of "Indian Teachers for Indian Students" as unimportant; they were interested in "good teachers" regardless of race. Three other IP's felt that it would be good for Indian children to have some Indian and some non-Indian teachers. These IP's felt that a racial mix would help Indian children relate to both whites and Indians. One IP advocated at least some Indian teachers for Indian children.

IP Influences over School Policy and Procedures

The school board and the district superintendent form school policies, approve budgets, and approve new school programs and school personnel. One IP appeared to be quite influential because of his position in the school and his concern for Indian students. Among other duties, he acted as the "truant officer" for Prairie Island and had the most parental contact of any member of the school staff. Another IP had some influence by virtue of a resource position on Indians for the district, although this influence was probably not felt regularly. Apparently, the resource person discusses Prairie Island and its people about every two years, providing the only apparent in-service information given to teachers on the subject. Therefore, it is assumed that her presentations shape the attitudes of Red Wing high school teachers.

IP Recommendations for Better School Service to Indian Students

One IP felt that there should be more Indian parent control and influence over school programs and personnel. Two other respondents felt that changes in the curriculum would improve education for Indian students, while another suggested that changes in the educational goals of the district would be very helpful to Indian youth. Five IP's felt that improvements in Indian education would occur through the efforts of parents. The IP's felt that Indian parents should realize the importance of education, cooperate with the schools, and encourage their children to attend school. Only one IP suggested that communication between Indian parents and the schools was needed, stressing the school's responsibility as well as the parents' for adequate understanding.

Two IP's stated that efforts must be made to create teacher awareness of Indian students. One board member felt that teachers and administrators should realize the "economic position and parental attitudes" of the Prairie Island community. One IP wanted in-service training about Indian culture, and the inclusion of information about the Prairie Island Sioux in the in-service curriculum. This IP also indicated that Indian teachers have good results with Indian students as well as white students.

Six IP's offered various additional suggestions regarding Indian students. One felt that "encouraging Indians to finish school" would help to achieve a beneficial end. This person also believed that special remedial training -- not instruction in Indian culture -- would improve their performances. Another IP believed that getting Indians involved in extra-curricular activities and teaching them white social skills would improve their academic interests and performances. According to another IP, the motivation of Indian students would insure their academic success; however, no methods to motivate them were offered by this person. One school board member suggested that special guidance to keep Indian children in school despite their feelings of being a minority were needed.

A school board member suggested that the best improvement in Indian education would be to "get the Indians off the reservation and motivate them". This board member felt that Head Start and an emphasis on vocational training for Indians would motivate them for success.

IP Perceptions of the Principal Problems of the School

All IP's indicated that student absences were the principal problem with Indians in the school. Teachers, they said, also mentioned attendance as a constant problem. Student apathy and a lack of motivation were considered problems by four IP's, while parental apathy and non-involvement was viewed as a problem in educating Indian students according to five of the influential persons in the sample. Three IP's regarded "poor home life" as a problem, while only one respondent felt that the conflict of Indian and white culture generated a difficulty for Indian students. One school board member felt that the "Indian's feeling of being a minority" contributed to their school adjustment difficulties.

A school board member indicated that problems in communication with Indian people created educational problems, and two more board members stated that prejudice in Red Wing against Indians contributed to the Indian student's school difficulties. The dropout frequency was also cited as a major symptom of Indian school problems by two IP's. One IP felt that the economic status of Indian parents contributed to Indian student feelings of inferiority -- he felt that money problems and clothing problems were obstacles for school adjustment on the part of Indian youth.

Prairie Island Indian Parents

In general, the Indian parents of Prairie Island were quite satisfied with Burnside School. They felt that the principal was interested in their children and was willing to talk to them. The parents felt discrimination against Indians to be nonexistent in Burnside.

On the other hand, it appeared that Red Wing High School elicited a different response from the Indian parents. Most of the parents felt that discrimination toward their children and themselves did exist in the high school and in the town of Red Wing. One parent stated, "The reason for a lot of discrimination in Red Wing High School is that parents jump to conclusions without thinking." Another parent said that he would like to see his children attend a different school, adding "If an Indian student is very good in some sport which benefits the school, he was treated decent." This parent felt that the attitudes of Red Wing people toward Prairie Island Indians were "very bad" and added that "It hasn't changed even though we have been neighbors for some time." Another Indian parent felt that the teachers were "all right" but that the people in Red Wing "do discriminate against Indians when it comes to jobs." He concluded that Hastings, Minnesota (a few miles north of Prairie Island Reservation or in the direction of Minneapolis - St. Paul) is a "nice town". This respondent also believed that an Indian can't get a job in Red Wing.

Parents' Factual Knowledge of School Programs and Policies

Prairie Island parents who had children in Red Wing High School and Burnside Elementary School demonstrated the most knowledge of school programs and policies. The parents of Burnside children appeared to be less well-informed, while parents whose children attended only RWHS appeared to be the least knowledgeable. Three parents of the nine surveyed knew very little about the schools which their children attended and had not met their children's teacher(s) nor the school principal. Three parents with children in Burnside had a limited knowledge of that school and were essentially uninformed about many areas of the school program. One parent knew "quite a lot" about the school but was uninformed about some aspects of school operations. Of the nine parents interviewed, only one was extremely well-informed about the district schools.

Extent and Clarity of Parental Ideas about Indian Children's Educational Needs

Four Indian parents expressed vague general ideas about the educational needs of their children. Another four parents had given some thought to their children's educational needs in the past, but these ideas did not appear to be well-developed or clearly expressed. Only one parent had given quite a bit of thought to the educational needs of his children; he understood his children as individuals with somewhat unique needs, and could see ways in which the school might help his children develop.

Parental Perception of School Effectiveness in Meeting Children's Needs

Only one parent felt that RWHS and Burnside did "very poorly" in meeting the needs of his children. However, he did feel that his children got something out of school. Five parents believed that the schools did a "fairly good" job of meeting the educational needs of their children. Although they felt that their children received a fairly good education, they believed improvements should be made to help their children learn more effectively. (Three of these parents had children in Burnside, one in RWHS, and one both schools.) Two parents whose children attended RWHS indicated that the school does a "good" job in meeting the needs of their children, and expressed a generally very positive attitude toward the high school.

Parental Attitudes toward Formal Education

All Prairie Island parents wanted their children to get an education. Three parents said they wanted their children to get an education, but didn't appear to be deeply concerned about it. Three parents expected their children to finish school and to learn as much as they could while they were young. Parents with children in both Red Wing and Burnside wanted their children to stay in school as long as they could and to pursue education beyond high school. Only one parent did not expect his offspring to finish high school.

All nine parents (including one whose children attended schools not included in this report and a parent who lived in Hastings) expected their children to graduate from high school and expected them to go to college. Parents in three families supported their children's occupational choices, such as teacher, educator, nurse, or minister. One parent whose child did not attend Burnside or RWHS said that she wanted her child to be "what he wants", while other parents said, in effect, that occupational choices were up to the offspring. In one Indian family the occupational aspirations of the children and the parents clashed. The child wanted to be a secretary and the parents wanted her to be a nurse. Another set of Indian parents expected one of their girls to be a nurse and another to be a secretary, but had not asked the children what they wanted to be. One family did not know what their children wanted to be or what they should be.

Parental Perception of the Schools' Relation to the Future Adult Lives of their Children

One Indian parent whose children attended Burnside regarded formal education as bearing slight importance to the life his child might lead as an adult. He offered no indication as to how education might affect his children's lives and offered no reasons for sending them to school. Five parents thought that education might be important in the lives of their children but their attitudes were vague. Parents (2) with children attending both schools felt that school would be important in determining the kind of lives their children could lead as adults; in particular, they felt that education would affect their range of future job choices. Yet the parents didn't seem to recognize many other relationships between education and adult life.

Extent of the Child's Participation in Family Activities

Four Indian parents indicated that they do a few things together as a family. Children also were said to do a few minor chores at home. Three of these Prairie Island parents had children attending Burnside, while one child attended RWHS. In another Burnside family, children did some things with their parents and helped around the house. Two more families from Prairie Island did many things together, and these activities were considered to be important by the family. One parent with children in both schools indicated that her children participated in many important ways in the family's daily life and activities.

Extent and Quality of Adult Instruction

Three Indian parents noted that their children received some instruction at home. However, this instruction appeared to occur on an occasional basis. In three more families, children received quite a bit of instruction; these parents appeared to be concerned that their children know both "right from wrong" and how to get along with others. Two parents with children attending both schools seemed to make systematic attempts to teach their children many things.

Parental Involvement and Interest in the Life and Concerns of His Child

One parent knew very little about his child's school life; he was not aware of how his child was doing or getting along in school. Three parents knew something of their child's school activities and adjustment. Two more parents appeared to know a lot about their children's school lives; they had a good idea of what their children did and learned in school, how well they did their work, and how they got along socially. But there were some things these parents did appear to be uninformed about. The two Indian parents with children in both schools were the most interested and involved with their children. One had not visited the classroom or teacher but was well-informed about his children and very interested in their lives. The other parent was very involved in the lives of his children, visiting the classroom, and helping them with their homework.

Parent's Actual Involvement in School Affairs

Three Indian parents indicated that neither they nor their spouses had ever visited the schools for any reason. One RWHS parent had been involved with the school in informal ways: she had visited her child's classroom and had attended one conference. Three parents (two whose children attended Burnside and one whose children attended both school schools) were involved to some extent in school affairs. They had attended a few PTA meetings, gone to a conference, and attended an Open House. One parent with children in both schools appeared to be significantly involved in school affairs by regular participation in several kinds of events.

Parental Perception of his Influence -- as an Individual -- over the School Programs

The majority of the Prairie Island parents interviewed felt they had no influence or voice affecting decisions on school programs or policies. One Red Wing parent didn't think he had much influence or voice in educational decision-making, but he allowed that he had *some* voice. This respondent wasn't really certain how much power he had (or *could* have) in regard to educational decision-making in the schools.

Parent's Perceptions of the Prairie Island Community's Actual Involvement in School Affairs

About half of the Indian parents felt that Prairie Island, as a community, had absolutely nothing to say about the operations of the schools attended by their children. The Burnside parents indicated that their community has very little to say about that school, while one parent whose children attended both schools felt that the Prairie Island community does have a *small* say in the operation of the schools.

Parental Views of How Much Control Prairie Island Should Have Over School Programs and Policies

Two parents felt that the district's schools should be completely under the control of the professional educators. According to two more respondents, Prairie Island parents should have some voice regarding the schools' policies and programs but, in the final analysis, that professional administrators should make the decisions. They felt that Prairie Island parents could make valuable suggestions to these personnel. One parent felt that the lay community and the professionals should share the decision-making power equally, while another suggested that Prairie Island people should have a great deal to say about the school, although professional educators should also have a significant voice.

Parental Attitudes toward Tribal Culture as Expressed through Concern for the Child's Socialization into Tribal Culture

Three Indian parents (all of whose children attended Burnside) thought it would be "good" for their children to know more about their tribal culture. However, their opinions were expressed vaguely, and no reasons for wanting the children to know more about their tribal culture were given. Four of the parents felt that tribal culture was important and meaningful and wanted their children to learn as much about it as they could; they felt that the children must learn about their Indian heritage and work to preserve their identity. One parent with children in both schools indicated that it was at least as important for his children to be socialized as Indians as for them to know the "white ways and culture".

Parent's Actual Practice Directed toward Enhancing the Child's Tribal Socialization

One parent did nothing to enhance or to help his children learn about their tribal culture; however, he did not actively discourage such learning. The remaining parents taught their children various aspects of tribal culture. Some told "Indian stories", some taught a limited amount of Indian history; but all these parents took their children to powwows and participated there with them.

Parent's Attitudes Regarding the School's Responsibility to Tribal Culture

All interviewed Prairie Island parents wanted their children to learn about tribal culture in school. Half of them could not elaborate on how tribal culture could be taught nor did they indicate what should be taught. The other half of the parents interviewed wanted the school to support tribal culture by including it in the school program in minor ways. They agreed that teachers should attempt to relate some of the regular classwork to Indians and to their children's tribal culture.

Parental Perception of the School's Actual Relationship to Tribal Culture

One Indian parent from Prairie Island who had children in both schools felt that the schools suppress any mention of tribal culture, although the schools do not openly and directly attack it. The other parents thought that the schools, while recognizing the existence of tribal culture, did nothing to undermine it or its meaning to Indian students. However, they stated that they agreed that the schools do nothing to encourage the learning of tribal culture.

Parental Attitudes toward the Child's Learning the Tribal Language

Five Prairie Island parents felt that their tribal language was important and meaningful for their children to learn, relating its importance to the establishment and maintenance of Indian identity. Three of these parents had children in Burnside only; two had children in both schools. One parent thought it would be good for his children to know the Dakotah language, but could give no specific reasons why such knowledge might be important. Another parent expressed indifference toward his children's learning the tribal language: he did not think it would be important for his children to know Dakotah and he did not care whether or not his children acquired it. Only one parent had a fairly negative attitude about his children learning the tribal language, preferring that his children not become skilled in its use.

Parental Opinion of Teacher Performance

Prairie Island parents with children in only Red Wing High School rated teacher performance highest. They thought that the teachers did a "pretty good" job. Three parents (two with children attending Burnside, and one with children in both schools) rated teacher performance as "okay" while one parent, whose children attended both schools, thought the teachers did a "fair" job and regarded their overall performance as "slightly negative". Only one parent (with children in Burnside) felt that his children's teacher was not doing a very good job.

Parental Opinion of the Curriculum of the Schools

One parent felt the curriculum at Burnside was not too good; two more parents criticized the curriculum and had slightly negative attitudes toward it. The remaining parents felt that the school's curriculum was either "okay" or "good".

Parental Opinion of the Performance of School Administrators

All but one of the parents interviewed felt that the Burnside and Red Wing administrators were doing a fair to good job. Only one parent (with children in both schools) indicated that the Burnside and Red Wing school administrations handled things poorly.

Parental Opinion of the School Board Performance

Two parents thought the school board did a very poor job; according to another, it didn't do a "very good" job. Two parents felt that the school board did a "fair" job, while another pair of respondents rated school board performance as either "okay" or "pretty good".

Parental Knowledge of and Opinion about the School's Adult Education Program

Four of the parents interviewed indicated that the school district provided no adult education programs, and offered no suggestions as to whether or not they should be offered. According to two parents, the school district had no adult education courses, but such courses would be desirable. These two parents also offered curriculum suggestions for adult education. Two other parents said that the district does provide adult education courses and offered suggestions for improving the total program.

Parental Perception of the Teacher's Efforts to Communicate about the Child's School Life

Three Prairie Island parents had not met their children's teachers, nor had the teachers made any efforts to get to know the parents. Three parents had talked with teachers about their children at Open House, at conferences, or at PTA. One parent had had a special conference arranged by a teacher, while another had been visited at home by a teacher to discuss one of her children's school situations.

Tentative Conclusions from the Data Summaries

It is apparent from the review of earlier research concerned with Prairie Island public education, and from the brief and tentative summaries of data in this report, that changes are taking place in the education of Prairie Island Indian children and in the conditions of their standards of living. The construction of some new housing, the development of commuting occupational patterns between Red Wing and Hastings and between Red Wing and St. Paul, together with a marked decrease in unemployment and in the unavailability of work opportunities, all point to a definite upward shift in the socio-economic prospects of the Prairie Island Indian people. The excellent precedent established in the early 1960's when Prairie Island people came together with Red Wing school personnel to discuss the education of Indian children appears to have been continued throughout the years. As recently as late 1969 or early 1970, for example, at least one significant meeting occurred between the people of Prairie Island and the officials of the school system. We tentatively suggest that such meetings be intensified, since the current data indicate in many instances insufficient communication among the major categories of people related to the effective education of Prairie Island children: parents, teachers, school personnel, and influential persons.

It is also apparent to us that the Prairie Island people and their children differ, sometimes rather dramatically, on their attitudes toward tribal life, toward the question of Indian-white relationships, toward their children, toward the school, and toward the question, "What should school mean in the lives of Prairie Island children?" In order to further clarify these apparent differences and to further isolate and work with the similarities of opinion, it will be necessary to develop far more sophisticated means of communication among these very important categories of people. The Prairie Island Indian people are adapting to the employment (and related) demands of the technologic society in ways that are quite different in many basic respects from the patterns common to other reservations. For example, some have attributed the label "commuter reservation" or "bedroom reservation" to Prairie Island, referring to its well-developed commuter relationship of working parents and adults where the town of Hastings, Minnesota and the city of St. Paul are concerned. The recent initiation of a Northern States Power Company atomic generating plant construction on the Prairie Island Reservation also adds to a brightening picture of employment opportunities. Therefore, Prairie Island people are, quite unlike the residents of many other reservations in Minnesota and the United States, in an especially favored socio-economic position at this time. Such a favored position will doubtless bring the Prairie Island Indian parents and adults into a more concerned and active relationship with white institutions, among them the public schools of Red Wing. It is our suggestion that this rather dramatic shift in reservation socio-economic conditions be recognized by all concerned as a distinctly positive experience for the reservation, and that the upturn of events be "capitalized" upon by increased attempts on the part of both school personnel and board members, on the one hand, and Indian parents and adults, on the other, to initiate many more attempts to communicate with each other in the very near future.

Quite obviously, the young people of Prairie Island stand to benefit from an attempt to communicate more directly, frequently, and honestly across intercultural barriers. Especially in the case of those Indian children from homes without a recent or well-developed history of communication with white institutions, an increase in the already-established pattern of on-reservation or in-school meetings can only serve to benefit them. Therefore, after this brief introduction to our tentative conclusions prior to release of the Final Report on the education of Indian children at Prairie Island, we make the following **eight tentative recommendations:**

1) That an ad hoc Indian education committee be established at Prairie Island Reservation for the purpose of communicating with the Red Wing school district;

2) That every attempt be made on the part of the Prairie Island tribal government and the Red Wing school district to increase Indian parental and community involvement with formal education;

3) That every attempt be made to identify as early as possible those Prairie Island Indian children with potential for post-high school education or training, and that these students be guaranteed, if possible, financial and other support for that training when they are ready to undertake it;

4) That far more attention and support be given to sensitive and appropriate guidance and counseling in the Red Wing schools for Indian students, building upon that sensitivity which already appears to exist;

5) That every attempt be made to articulate Indian high school students and their parents with colleges and universities, vocational and technical schools, and scholarship committees which could assist them in post-high school training and education;

6) That the Red Wing school district look into the possibility of summer and school year credit education programs in Indian history, culture, and language for the benefit of Red Wing district school personnel and Indian parents;

7) That an attempt be made by the Red Wing school district, in cooperation with the parents and adults of the Prairie Island Reservation community, to modify or add to current curriculum from grade school through high school in order to create a minimum level of experience in Indian history, culture and language for both the children of Prairie Island and the non-Indian children of the school district;

8) That workshops and seminars be conducted at the professional and parental levels to discuss these tentative recommendations and any other facts, suppositions, attitudes, and recommendations which may be forthcoming from Indian children, their parents, or the officials of the school district.

Please feel free to respond to this interim report following the guidelines suggested at the front of the document.

APPENDIX I

SOME ACTIONS OF CONGRESS PERTAINING TO THE PRAIRIE ISLAND INDIAN COMMUNITY IN MINNESOTA

Act of August 19, 1890 (26 Stat. 336, 349)

This Act appropriated funds for the support of the full and mixed blood Indians in Minnesota and for the Prairie Island settlement of Indians in Goodhue County. Lands for said Indians shall be purchased as they desire. This part of the Act is quoted as follows:

> For the support of the full and mixed blood Indians in Minnesota heretofore belonging to the Medawakanton band of Sioux Indians, who have resided in said State since the twentieth day of May, eighteen hundred and eighty-six, or who were then engaged in removing to said State, and have since resided therein, and have severed their tribal relations, eight thousand dollars, to be expended by the Secretary of the Interior, as in his judgment he may think best, for such lands, agricultural implements, buildings, seeds, cattle, horses, food, or clothing as may be deemed best in the case of each of these Indians or families thereof: Provided, That two thousand dollars of the above eight thousand dollars shall be expended for the Prairie Island settlement of Indians in Goodhue County: Provided further, That the Secretary of the Interior may appoint a suitable person to make the above-mentioned expenditure under his direction, whose compensation shall not exceed one thousand dollars; and all of said money which is to be expended for lands, cattle, horses, implements, seeds, food, or clothing shall be so expended that each of the Indians in this paragraph mentioned shall receive, as nearly as practicable, an equal amount in value of this appropriation: And provided further, That, as far as practicable, lands for said Indians shall be purchased in such locality as each Indian desires, and none of said Indians shall be required to remove from where he now resides and to any locality or land against his will.

Treaties or Acts Relating to Treaties

Treaty of July 15, 1830 (7 Stat. 328) with the Mdewakanton and other tribes providing for cession of lands in Minnesota and other States for reserve of other lands in Minnesota for half-breeds, and to make certain payments over a period of years.

Treaty of September 29, 1837 (7 Stat. 538) with Sioux Indians, ceding certain lands in Minnesota and Wisconsin to the United States in return for investment of funds in stock and other payments. These included lands of the Mdewakanton Sioux.

Treaty of August 5, 1851 (10 Stat. 954) with Mdewakanton and other Sioux Tribes, ceding certain lands in Minnesota and other States and reserving other lands in Minnesota for the Indians in return for payment of money over a period of years.

Act of July 31, 1854 (10 Stat. 326), authorizing the President to confirm to the Sioux of Minnesota the reserve on the Minnesota River occupied by them, and described in the treaties of July 23 and August 5, 1851.

Treaty of June 19, 1858 (12 Stat. 1031) with Mdewakanton and other bands of Sioux, providing for the allotment of lands and establishment of an Indian reservation.

Miscellaneous Acts

A resolution of June 27, 1860 (12 Stat. 1042), providing the amount of compensation to be paid to the Sioux Indians in Minnesota for ceded lands under treaty of June 19, 1858.

Act of February 16, 1863, amended March 3, 1863 (16 Stat. 652; 16 Stat. 803), abrogating and annulling all treaties with Mdewakanton and other bands of Sioux, and providing for apportionment of unexpended annuities among families who suffered damages by depredations of said Indians.

Act of March 3, 1863, amended July 15, 1870 (12 Stat. 819; 16 Stat. 361), authorizing the President to set aside a reservation for the Mdewakanton and other bands of Sioux and providing that their reserve in Minnesota be sold for their benefit.

Act of March 4, 1917 (39 Stat. 1194), providing for restoration of annuities to the Mdewakanton and other Sioux Indians declared forfeited by the Act of February 16, 1863.

Source: Letter from the Commissioner of the Bureau of Indian Affairs to Mr. Norman R. Campbell, Tribal Chairman, Prairie Island Sioux Community, dated August 2, 1960.

APPENDIX II

CONSTITUTION AND BYLAWS OF THE PRAIRIE ISLAND INDIAN COMMUNITY IN MINNESOTA

Preamble

We, the Minnesota Mdewakanton Sioux residing on the Prairie Island Reservation under the Pipestone jurisdiction in the State of Minnesota, in order to form a more perfect union, develop our natural resources, insure our domestic tranquillity, promote the general welfare, to enjoy certain rights of home rule, to provide education in schools of higher learning including vocational, trade, high schools, and colleges for our people, and to secure the opportunities offered us under the Indian Reorganization Act, do hereby establish the following Constitution and Bylaws; and we solemnly affirm that it is our earnest intention faithfully to support, respect, and promote the integrity of the Constitution of the United States and the Constitution of the State of Minnesota, together with all laws pertaining thereto which are the constituted authority of our commonwealth.

Article I -- Name

Section 1. The name of this organization shall be the "Prairie Island Indian Community in the State of Minnesota."

Article II -- Territory

Section 1. The territory of the Prairie Island Indian Community shall be all the land now held in trust by the United States for the Minnesota Mdewakanton Sioux Indians within the confines of the Prairie Island Indian Reservation, and shall include such other lands as may in the future be acquired within or without said boundary lines by the Department of the Interior or by the Community for our use in the State of Minnesota.

Article III -- Membership

Section 1. Membership in the Prairie Island Indian Community in the State of Minnesota shall consist of the following:

(a) The bona fide Indian residents of the Prairie Island Reservation whose names appear on, or are entitled to appear on the official census roll of the Minnesota Mdewakanton Sioux Indians as of April 1, 1934, with the official supplement thereto of January 1, 1935.

(b) The bona fide Indian residents of the Prairie Island Reservation whose names appear on various other Sioux Indian rolls, provided that such persons transfer their enrollment to the Minnesota Sioux rolls, with the approval of the Secretary of the Interior.

(c) All children of any member who is a resident of the Prairie Island Reservation at the time of the birth of said children.

Article IX -- Land

Section 1. Land Assignments -- The land within the territory of the Prairie Island Indian Community which was purchased by the United States for the Mdewakanton Sioux residing in the State of Minnesota on May 20, 1886, and their descendants, may be assigned to any Minnesota Mdewakanton Sioux entitled thereto and may not be assigned to any other person although such person is a member of this Community. However, land purchased by or for the Prairie Island Indian Community may be assigned to any member of the community. . . .

CERTIFICATION OF ADOPTION

Pursuant to an order, approved April 23, 1936, by the Secretary of the Interior, the attached Constitution and Bylaws were submitted for ratification to the members of the Minnesota Mdewakanton Sioux residing on the Prairie Island Reservation under the Pipestone jurisdiction in the State of Minnesota and were on May 23, 1936, duly adopted by a vote of 35 for, and 4 against, in an election in which over 30 percent of those entitled to vote cast their ballots, in accordance with section 16 of the Indian Reorganization Act of June 18, 1934 (48 Stat. 984), as amended by the Act of June 15, 1935 (49 Stat. 378).

Moses Wells
Chairman of Election Board

Walter Leithe
Chairman of the Community Council

Grace Rouillard
Secretary

J. W. Balmer
Superintendent

* * *

I, Harold L. Ickes, the Secretary of the Interior of the United States of America, by virtue of the autority granted me by the Act of June 18, 1934 (48 Stat. 984), as amended, do hereby approve the attached Constitution and Bylaws of the Minnesota Mdewakanton Sioux residing on the Prairie Island Reservation under the Pipestone Jurisdiction in the State of Minnesota.

All rules and regulations heretofore promulgated by the Interior Department or by the Office of Indian Affairs, so far as they may be incompatible with any of the provisions of the said Constitution and Bylaws are hereby declared inapplicable to the members of the Minnesota Mdewakanton Sioux residing on the Prairie Island Reservation under the Pipestone jurisdiction in the State of Minnesota.

All officers and employees of the Interior Department are ordered to abide by the provisions of the said Constitution and Bylaws.

Approval recommended June 12, 1936

John Collier,
Commissioner of Indian Affairs

Harold L. Ickes,
Secretary of the Interior

Washington, June 20, 1936.

Source: Constitution and Bylaws of the Prairie Island Indian Community in Minnesota, (Washington: United States Department of the Interior, Office of Indian Affairs, 1936), pp. 1, 6, 10 - 11.

APPENDIX III

DATA USED FOR PREDICTION OF ENROLLMENTS RED WING AREA

PAST RECORD

	1950	1960	1963	1965
Census -- Red Wing	10,600	10,500		
Census -- Burnside	891	1,564		
Planning Commission*			10,700	
Economic Study**		13,600		
Employment -- Red Wing		4,633		5,586
Enrollment -- High School***	802	1,071	1,322	1,494
Enrollment -- Elementary***	881	1,607	1,636	1,726

PREDICTIONS FOR FUTURE

	Growth Factor Since 1960	1970	1975
Planning Commission*	10% in 10 years	11,600	12,100
Economic Study**	11% in 15 years	14,700	15,100
Employment in Red Wing	25% in 5 years	6,739	7,892
Enrollment -- High School	39% in 5 years	1,917	2,340
Enrollment -- Elementary	7% in 5 years	1,845	1,964

* These figures are from the Planning Commission's estimates for Red Wing. These figures are combined with the 1960 census figure for Red Wing to obtain the Growth Factor.

** These figures were compiled by the Upper Midwest Economic Study, published in 1964.

*** These enrollment figures were taken from the annual reports, and include all enrollments for the year ending at the date shown. At the beginning of the 1965 - 1966 school year, enrollments were as follows:

Elementary -- 1670 (about the same as this time last year)

High School -- 1515 (increase of 40 pupils from this time last year)

Source: Information provided by the Red Wing school system.

APPENDIX IV

INTEREST IN HIGHER EDUCATION

The following table shows the high interest of Red Wing High School graduates in furthering their education. These are anticipated plans.

Class of	Trade and Business Schools	Four year College	Total
1965	15.5%	53.5%	69.0%
1964	21.9%	47.2%	69.1%
1963	15.8%	52.5%	68.3%
1962	17.4%	49.7%	67.17%

A follow-up on the class of 1963 shows that of the 52.5% who planned to go to a four-year college, 48.6% actually did. The group of 15.8% who planned to attend business or trade schools grew to 19.19% who actually attended these schools, making a total percentage who went on to further 67.7% of the graduating class.

Source: Information provided by the Red Wing school system.

APPENDIX V

EDUCATIONAL POLICIES

Hours of Duty

Elementary teachers are expected to report for duty 8:15 in the morning and 12:40 at noon. They are expected to remain in their respective buildings until 4:00 p.m. On Friday they are expected to remain until 3:45. High school teachers are expected to be on duty from 8:10 a.m. to 4:00 p.m., excluding lunch period. These regulations are expected to apply to all teachers and principals. Being present on time and remaining on the job long enough to complete all work and to be available for conferences after pupils have been dismissed should be an elementary rule for all employees. We cannot expect promptness from pupils if teachers set a poor example.

Any teacher who finds it necessary to leave earlier than the time indicated above should report it to the principal's office. Such requests should not be made often, and only when necessary.

Helping Pupils.

All teachers are expected to be ready to assist deserving pupils at all times. Schools and teachers are sometimes criticized for the lack of willingness on the part of teachers to be of assistance or for the fact that they are not available for student help. When such crticisms are made, it is rather difficult to answer them. Every effort should be made to help pupils who through no fault of their own have missed school work or have not been able to keep up with the rest of the class.

Source: Independent School District No. 256, Red Wing, Minnesota, Board of Education, "Policies, Rules, and Regulations", pp. 944 - 945.

APPENDIX VI

RED WING HIGH SCHOOL COURSE OF STUDY

Grade 7

- Art
- English
- German
- Health
- Home Economics
- Industrial Arts
- Instrumental Music
- Mathematics
- Physical Education
- Reading
- Social Studies
- Spanish
- Vocal Music

Grade 8

- English
- German
- Home Economics
- Industrial Arts
- Instrumental Music
- Mathematics
- Physical Education
- Reading
- Science
- Social Studies
- Spanish
- Vocal Music

Grade 9

Required Subjects

- English
- Social Studies
- Science
- Algebra or Practical Math
- Physical Education
- Health

Elective Subjects

- Agriculture I
- Basic Business
- General Wood & Drafting
- German I
- German II
- Home Economics I
- Spanish I
- Spanish II

Grade 10

Required Subjects

- English
- World History
- Physical Education

Elective Subjects

- Agriculture I
- Agriculture II
- Art I
- Biology
- Consumer Mathematics
- General Wood & Drafting
- German I
- German II
- German III
- Home Economics II
- Plane Geometry
- Spanish I
- Spanish II
- Spanish III
- Typewriting
- Advanced Algebra
- Advanced Drawing
- Advanced Metals I

Grade 11

Required Subjects

- English
- American History

Elective Subjects

- Advanced Wood I
- Agriculture II
- Agriculture III
- Art I
- Art II
- Biology
- Bookkeeping
- Chemistry
- Consumer Mathematics
- Electricity
- General Metals
- General Wood & Draft.
- German I
- German II
- German III
- Home Economics III
- Journalism
- Physical Education
- Plane Geometry
- Rel. Office Proc. I
- Shorthand I
- Spanish I
- Spanish II
- Spanish III
- Speech I
- Typewriting

Grade 12

Required Subjects

- English
- Social Studies 12

Elective Subjects

- Advanced Algebra
- Advanced Drawing I
- Advanced Drawing II
- Advanced Metals I
- Advanced Metals II
- Advanced Wood I
- Advanced Wood II
- Agriculture III
- Agriculture IV
- Art I
- Art II
- Art III
- Biology
- Bookkeeping
- Chemistry
- Consumer Mathematics
- Electricity
- German II
- German III
- German IV
- Home Economics IV
- Journalism
- Office Procedures
- Physical Education
- Physics
- Plane Geometry
- Solid Geometry & Trig.
- Rel. Office Proc. II
- Secretarial Office Proc.
- Shorthand II
- Spanish II
- Spanish III
- Speech I
- Speech II
- Typewriting

Source: Independent School District No. 256, Red Wing, Minnesota, Board of Education, "Policies, Rules, and Regulations", pp. 610 - 611.

APPENDIX VII

SCHOOL-COMMUNITY RELATIONS

School Fund Raisings

In general, the various organizations of the school are not to take part in or sponsor wide fund raising campaigns such as candy or magazine sales or similar campaigns.

Advertising in school annual or school paper is not approved.

The selling of tickets for non-school connected activities to school children in school buildings or on school grounds is not permitted.

Posting of Signs

All signs, posters and other notices posted in the school buildings and on the school grounds shall first be approved for posting by the Superintendent of Schools or the principal of the building. Organizations functioning within the public schools shall be the only organizations permitted to post within the school or on the school grounds.

Source: Independent School District No. 256, Red Wing, Minnesota, Board of Education, "Policies, Rules, and Regulations", pp. 810 - 811.

APPENDIX VIII

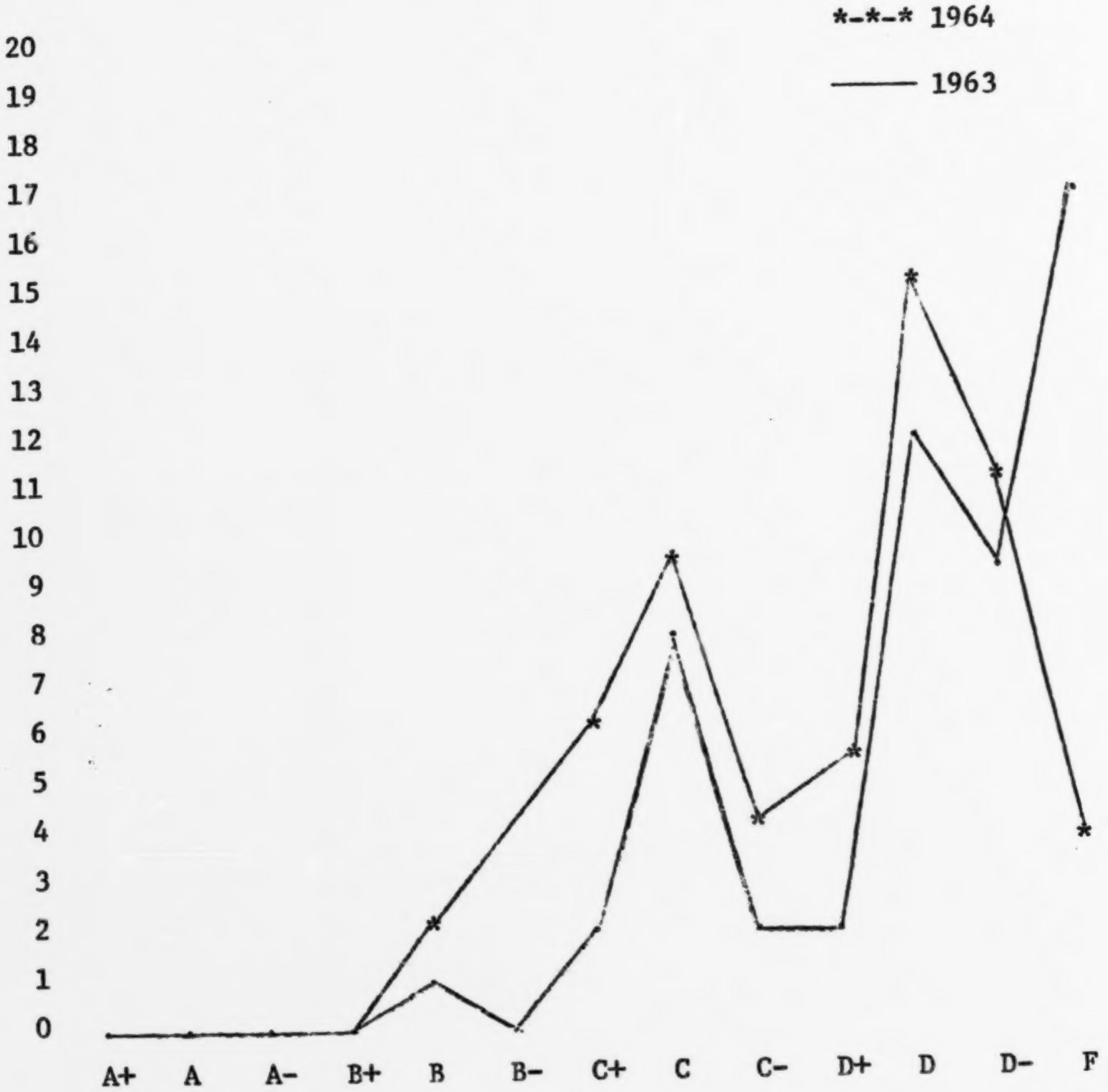
ACADEMIC RECORDS, 1963 - 1964

COMPARISON OF INDIAN STUDENTS' GRADES -- FIRST QUARTER 1963 WITH FIRST QUARTER 1964

Family	Sex	Grade	Year	English	Social Studies	Science	Math	Reading	Ind. Arts	Home Ec.	Typing	Book.	**
D	F	11	1963	F	C	F		*	D-		C		
			1964	C-	C-		C-				B	C+	
C	M	10	1963	C-	C	C	C	*	B				
			1964	D	C	B	C		D				
B	M	10	1963	D	F	D-	D	*	F				
			1964	D-	D-	D			D				C (Health)
A	M	9	1963	F	D-	D-	C	*D-	F				
			1964	D-	F	D-	C		C				D
D	M	9	1963	F	D	D-	D		F				
			1964	D	D	F	D		D				D
F	M	8	1963	F	F	F	F	*D+	F				
			1964	D-	D-		F	C+	D				
G	M	8	1963	F	D-	F	D	*	F				
			1964	D-	D-		D	C	C				F
E	F	8	1963	D	D	D	D	*	D	D			
			1964	D-	D		D	C	C				D
B	F	8	1963	D	F	D-	D	C-		D			
			1964	C	D-		D+	C		C+			D
C	F	8	1963	D+	C+	C	C		C+				
			1964	C+	C-		D+	C+		C+			C
G	F	7	1963	no record				*					
			1964	D+	C	D	C	D+					
A	M	7	1963	no record				*					
			1964	D+	C-	D	C+	D					

* Has been helped with reading **subject not legible

DISTRIBUTION OF INDIAN STUDENTS' GRADES

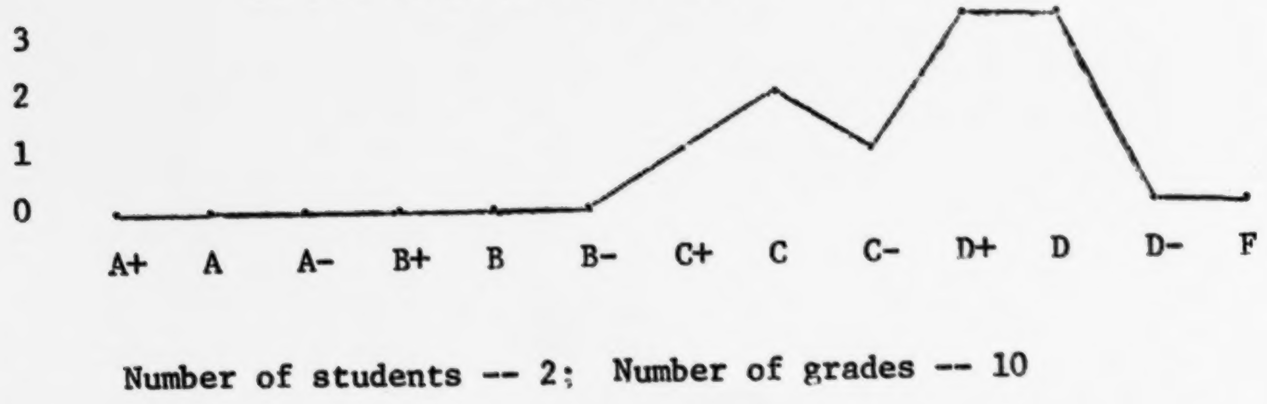


Total number of grades -- 53 -- 1963
56 -- 1964

Number of students -- 10

* * *

SEVENTH GRADE INDIAN STUDENTS



Number of students -- 2; Number of grades -- 10

APPENDIX IX

RECOMMENDATIONS CONCERNING INDIAN DROPOUTS

1. Better communications between the school and welfare department. For example, we should get a weekly report from the school on each potential Indian dropout. This report could state the number of days absent and the student's scholastic progress.

2. The welfare department should make a weekly home call at the home and discuss these matters with the parents. An interview with the student should also be made on a weekly basis.

3. Those who miss an excessive amount of school should be considered for probation for truancy.

4. School conferences with parents for all levels of students be held. I suggest that these be held at the Indian Community Center because of their transportation problems.

5. Look into the possibility of having the Council establish a study hall at the Community Center.

APPENDIX X

RESOLUTION OF CONFERENCE

RESOLVED: That the United States Indian Service employ a full-time field worker to work with the Indians on the reservation at Red Wing, Morton, and Granite Falls, Minnesota, for the purpose of assisting local education, welfare, and other public agencies to develop among the Indian people --

1. Pride in themselves and their heritage.
2. An awareness of their need for education in a rapidly expanding culture.
3. A desire for self-improvement.
4. Latent abilities to assimilate the culture and economy of their surrounding communities.

It is hoped that this individual would work with these families in a close relationship, and work closely with community schools, churches, welfare agencies, and civic organizations in an attempt to bring the Indian people closer to self-dependence and civic and social responsibility.

It is recognized that this is a problem that has existed for several generations, but it is felt strongly that this is a valid reason for renewed intensive efforts to solve this problem.

This resolution is presented by the following people as a result of two half days and an evening spent in a conference at Red Wing, Minnesota, on June 9 - 10, 1964, seeking solutions to local problems involving the Indians in the Red Wing Public Schools and the Goodhue County Welfare and Probation Services: [the signatures follow].

APPENDIX XI

ACADEMIC RECORDS, 1963 - 1966

	1963 - 64			1964-65			1965-66			
Student	Grade	Average	Absences	Grade	Average	Absences	Grade	Average	Absences	Present Status
1				9	-	--				Dropped
2				7	C	21	8	D+	30	
3							7	D	7	
4	7	D+	4	8	C-	4				Transfered
5	9	D-	18.5	10						Transfered
6							7	C-	2	
7	9	C	31	10	C-	20	11	C-	24	
8	12	D	8							College
9	7	C+	1	8	C	12	9	C+	20	
10				9	-	--				Transfered
11	8	D-	24	9	D+	15	10	D+	32.5	
12	10	D+	41.5	11	C+	19	12	C+	35.5	Haskell Institute
13							7	D+	33.5	
14	8	--								Dropped
15	7	D	17	8	--	14				Transfered
16	9	--								Transfered
17							7	--		Transfered
18	7	D	31	8	D	16.5	9	--		Transfered
19	9	F	46	10	C-	31.5	11	C-	40.5	
20	7	D-	27	8	D-	16	9	D	18.5	
21				7	D+	22	8	D+	9	
22							9	--		Asked to leave
23	7	--								Dropped
24							7	C+	16.5	
Averages:		D	20		C-	17.4		C-	20.8	